VOL. III. FEBRUARY, 1888. No. 2.

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THE UNITARIAN

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MY RICHES.

"For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's."–1 Cor. III:21-23.

My gold is infinite. The bounds
Of time and space its coffers form;
Its jingling from all shores resounds,
In every calm, through every storm.

"All things are yours," the Lord hath said,—
Things past, things present, things to come.
Those who are living, those called dead,
Paul, John, Apollos,—all, not some.

All things are mine. No brook that flows
And babbles by, seeking the sea,
No bird that flies, no wind that blows,
But pays its tribute unto me.

I hold a share in every star,
In every flower, and every tree;
My secret wealth is on a par
With His who owns both land and sea.

There's not a deed that's ever done
For love's sweet sake, but is mine too;
There's no kind word beneath the sun,
No olden thought nor new, if true,

No heart-throb in sincere reply,
Or swift response to great world-pulse;
No sympathy with truth, but I
Do claim a stake in that sea's dulce,

A partnership in those green sods.
"All things are yours, and Christ's are you,"—
The good word says,—"and Christ is God's;"–
The word's so good it must be true.

And it is true, as far, as fast,
As we will let it range and grow
To conquer all, own all, at last,
Bought with the grace we all may know.—

The grace of love, whose boundless wealth
Is known by all, full-known by none,
Is nestled in all life and health
Beneath the sky, beyond the sun.

Let me not glory in 'my own:'
What's mine, my brother's also is.
Let each one glory in the throne
Of Him whose love is all men's bliss.

Let each one glory in the good,
The honor, which his neighbor gets.
All joy shall be my 'angel's-food,'
All happy hearts my 'precious pets.'

These are my riches. None can steal
Them from me, nor can aught destroy
The treasures which I thus can feel
And know are mine—a shoreless joy.

My wealth is infinite. No lines
Of space or time its borders form.
The world to me its worth consigns,
In every calm, through every storm.

S. W. SAMPLE.

SYMPATHY.

A SERMON BY C. C. EVERETT, D. D.

"Rejoice with them that do rejoice, and weep with them that weep."–Romans XII, 15.

These words describe that which is the least or the most that one human soul can do for another. Sympathy is the least that one can give; it is the greatest that one can receive.

"I know," I seem to hear some wise utilitarian say, "I know that sympathy is a most important thing, because it prompts to kind and useful actions. Sympathy has value, as the root of a tree has worth, on account of the fruit that it bears. Sympathy, except as it bears fruit in kind and helpful actions, is worthless." This is the utilitarian view of sympathy. It has much truth. If one can help another and does not, his sympathy has little real life and power. It seems almost like mockery. "If a brother or sister be naked and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things that are needful for the body, what doth it profit?" It must be confessed also that there is much sympathy of this nature, sympathy that so far as it goes is not pretended but real. There are some people that have good

feeling in the heart, but it seems as if the wires were down, or, in some way or other, the connection were broken between the heart and the hand, between the heart and the purse. The nerves of sensation are active, but the motor nerves, the nerves that respond to sensation by action, seem powerless. I met the other day an account of a rich lady at a public meeting for some benevolent purpose. As the speaker described the needs of those they had gathered to help, whether they were poor heathen in some far off land, or some poorer heathen at home, the tears rolled down her face. Her heart seemed melting and overflowing at her eyes, and when at last the contribution box went round, with her jeweled fingers, she selected carefully from her well-filled porte-monnaie a ten-cent bit, and gave it as the concrete expression of her sympathy. This is an example of what is very common in the world, as well as in the church. The sympathy is real as far as it goes, but there are other elements, that are stronger than the sympathy. The heart has life inside of it, but it is cased in a hard armor of selfishness.

Many things in our civilization may co-operate to produce this result. One is the habit of mind that may be engendered by too much reading of fiction. A work of fiction in which distress and sorrow are described must act upon the mind that is interested in it, in one of two ways. It must either bring one into closer and more active sympathy with those about him; or it must separate him further from them. One may read a story of Charles Dickens, and then go into the world and find himself gifted with a new power of insight, by which he can see the real life that is throbbing in the humblest heart, may feel the differences of caste and station vanish, may catch the thrill of the common life of humanity and be more ready than ever before to do his part for the good of all and of each; or one may read such a story and go forth also with new insight, but an insight that penetrates the secret heart of the world, only to be thrilled with a selfish interest in watching it. The lives about him with their joys and their sorrows and their necessities, the events that succeed one another bringing happiness or misery, may seem only like the characters and the incidents of a story. The world may be to him only a more extended novel, always continued, never concluded. The reason of this is, that by familiarity with fictitious sufferings, the heart has got used to feeling without moving the hand to action. In the interest of the fiction the heart is, as it were, separated from the general machinery of the nature, and thereby becomes used to acting alone.

This is not true of fiction only. Even our churches may work in the same direction. In the church the better feelings of the heart are stirred, but there is, as a general thing, no immediate call for active duty. The services of the church may make one feel good, without inspiring him to do good. They may make him have a vague sense of the evil of sin in general, without repenting of his own special sins. They may lead him off into vague dreamings, of the beauty of humanity, of the ties that bind souls together, the loftiest and the humblest, without inspiring any practical application of these feelings. But it is always dangerous to let the heart revel in dreams of goodness when the life catches nothing of them. God meant the heart and the hand to be bound together. He meant the body to be not a thing apart from the soul, but the mere medium and manifestation of it; and to stir up the heart simply for the satisfaction of the momentary emotion is to play with the best and the noblest that God has given us.

In our elaborate and artificial civilization, there may be, then, often sympathy that reaches no fruition, like the fig-tree whereon was found nothing but leaves. There may be often, too, the show of sympathy without even this reality. Smiles are plenty. Good words are cheap. The surface of society is often bright and smiling, while the heart is hard. And we may thus so far agree with the utilitarian view of sympathy, as to say that the sympathy which can help and will not help is of small account. It is hard for the suffering, for

the lonely seeking the succor that they need, to be repulsed even by a stranger. It is the hardest of all to be repulsed by those whose kindly words had made them hope for kindly acts. The sympathy that is niggardly in real service is not merely worthless; it rouses our scorn or our indignation. But this, remember, is not because the service is worth more than the sympathy. It is not that even the tried and oppressed heart regards the service as of more worth than the sympathy. It is because the failure shows the sympathy itself to have been false and superficial. It is because sympathy is so divine, it moves so like one of God's angels on the earth, that when it fails, when it shows itself to be only the gloss upon a heartless selfishness, the soul knows not what else or what longer it may trust. If God's angels thus deceive, to whom can it turn? If the hearts that seemed so kindly, that quickened its faith in humanity, if these fail, if these prove to be mere common stones, what else is there for the tossed and troubled heart to rest upon?

Thus even the facts that show us how worthless mere sympathy is, how worse than worthless an unhelpful sympathy is, make us feel that true sympathy is worth more than all things. When the service that might be done is lacking, the pang that the disappointed heart feels, is not after all because the service is lacking, but because the heart is lacking. Thus we come back to our first statement, and repeat, that sympathy is the least and the most that one human soul can give another. It is the least that one can give, it is the greatest that one can receive.

How little it is to give! It is, in appearance, only a little tenderness in the voice, that the spirit that needs it recognizes, though it could hardly tell how it recognized it. It is simply that the soul shows herself for a moment at her window and the wayfarer looks, and by a sudden recognition sees her there, and knows that it is her care for him that brought her there. It is only a something, we hardly know what, in the grasp of the hand, an electric thrill that shows that it is no mere formality, but that it is a touch of life; that the hand is warm from the heart. This is all it is to give. But what is it to receive? It is often nothing less than a new life. Here is a poor suffering soul that feels itself cut off from the common and glad circle of humanity. The common joys and the common life seem not for it. It seems to itself like one shivering apart, while the merry group of happier ones rejoice in the warm sunlight, and in the play of free and kindly intercourse. But when this solitary soul meets the touch or the look of sympathy its isolation is over. It is by this drawn into the common circle of humanity. The common brotherhood reaches it also.

Perhaps this lonely soul had felt itself forgotten even by God. Perhaps it saw no sign that he still remembered it. But by this greeting of hearty interest, by this touch of feeling, of compassion, of fellowship, it is as if God himself spoke to it. It is as if he had sent one of his angels to speak to it good cheer; for if one of his children cares for it and loves it, it feels that the Father himself cannot have forgotten it.

I think that none of us feels enough the influence which our actions have in quickening or in destroying the faith that others have in man and in God. When we do, when any one does, a cold or selfish act, it is laid not merely to the account of him who does it, but to the account of human natnre. The heart we chill says, "Yes! the world is cold." The heart we wound says, "The world is rough and rude," but the heart that we bless cries, that the world is bright and that man is true and good after all. So, too, the heart that we shadow, unless its faith is very strong, feels somehow as if the light of God were shut off from it; or the heart that we bless, feels as if God himself had smiled on it again.

This is the blessing that a true and hearty sympathy brings with it. It does not merely say, "This one heart beats for you." It does not merely give the lonely soul a single heart of fellowship. It brings it into fresh relations with its kind. It seems to open to it the heart of humanity and the heart of God. If we could hear the voices of thankfulness

that all human hearts are uttering to-day, I believe that more would be the expression of gratitude for a kindly sympathy, for mere words and looks, than for beneficial acts. I believe that more thank God in their hearts to-day, because others have shown care for them and feeling for them, than because others have helped them. Mere help, mere charity, I think, is not very provocative of gratitude. You throw a dog a bone and he takes it up and goes off with a growl. People often receive favors in this way. They take them as their due, especially if they think you give or do grudgingly. Such a gift may even cause a hostile feeling. It may make the receiver feel the difference betweeu his own lot and that of him who thus helps him. It may lead him to question why he is not in a position to help the other instead of receiving his help.

People often complain of ingratitude. Those who have the charge of children may say, "I have toiled for them night and day, I have spent my life for them and yet they seem hardly to be grateful for it all." But while you gave it all else, did the child feel that it had your love? Was there the manifest presence of the heart in all that you did? One may say, "I did for such an one, so much, and little thanks I got for it." But the question is, how did you do it? I know that there is real ingratitude on the earth. I know that one heart often fails to find the way to another heart; but yet it is a great thing to remember that what we do for another does not excite his gratitude so much as the way in which we do it, the love or the sympathy which we give with it: and that though we may bestow all our goods, yet another who has only his sympathy to give, and gives that, may reap the gratitude we failed of. One heart may not find its way to another heart, but if it does not, nothing can. He who gives his goods gives what the other might have had as well as he; but he who gives his heart gives himself.

From what has been said it will appear that sympathy is the great equalizer. It tends to put men on a level in regard to the ability of serving others. If interest, sympathy, the heart itself, is the greatest gift one can bestow, then whoever has a heart can give this. It needs not eloquent lips to speak words of cheer and fellowship. It needs not the full storehouse to give the grasp of greeting or God-speed. Sympathy also tends to make equal the lot and circumstances of different lives. The heart has the key to the world's mysteries. The inequality that exists in human fortune, the wealth of one and the poverty of another, the strength of one and the sickness of another, the success of one and the failure of another, these excite questionings that we cannot fully answer. But as was just said, sympathy lessens, and according to its strength does away with these differences. If each one really rejoiced with those that did rejoice and wept with them that wept, if each one felt his brother's joys and sorrows as his own, where would be the difference between one life and another? Each would partake the sorrows and each would partake the joys of all. This is merely an ideal picture; yet just so far as this sympathy exists does it equalize the fortunes of the world and put the sorrowful and the glad upon one level.

We thus approach a part of the injunction of the text that is often lost sight of. We say, "rejoice with them that do rejoice, and weep with them that weep," and we almost forget the first precept ere the words have passed our lips. We think merely of sympathy with the sorrowing, and forget that sympathy with the rejoicing is urged with the same authority. A complete sympathy would equalize the joys as well as the sorrows of life; and yet our sympathy is apt to make us sad rather than joyful. Perhaps one reason why we slip over the first part of the command so carelessly is that we think that anybody can do that. To be glad with the glad seems so easy a thing, we half wonder to find it set down among the commandments.

The paradox of the whole matter is that it is easier to be sorrowful with the sorry than it is to be glad with the glad, easier to sympathize with sorrow that is not ours than with joy that is not ours.

I have seen this fact noted by a shrewd German thinker, namely, that if we read of a misfortune happening to a person who is a stranger to us, whose name perhaps we never heard before, it makes us sad; while the knowledge that a piece of good fortune has happened to a stranger, is a matter of entire indifference to us. In other words, the mere fact of sorrow is enough to draw forth our sympathy for it, while we need some personal interest to make us sympathize with joy. This shows that it is easier for us to weep with those that weep than it is to rejoice with those that do rejoice. This may spring from the selfishness that is in us. When we hear of some sudden misfortune, we think, it may be, "this might have happened to me;" and the thought gives us a feeling of fellowship with the sufferer, though a stranger. But when we hear of the good fortune, it may be that we think, half consciously, "Why could not this have happened to me?" and the thought may keep us out of sympathy with the fortunate one. But whatever may be the explanation, the fact remains the same, and any one may verify it for himself. It is easier to weep with those more sorrowful than we, than it is to rejoice in the happiness of those who are more glad than we.

Indeed, obedience to the precept, Rejoice with those that do rejoice, often stands as the very culmination and climax of the Christian virtues. To the true and conscientious heart, this may often cause the sternest conflict and the sharpest and saddest tragedy. We might almost say that one who, forgetful of himself, could in the midst of privation and disappointment rejoice in the success and the happiness of those who had found success and happiness in the way in which he had longed for it and failed, had reached the perfection of the Christian spirit. When the sick child sits at the window and sees her playmates coming home from the forest, their hands full of flowers and their faces and their voices and their very steps full of gladness and merriment, it is no light thing if she can still rejoice that these flowers had eager hands to gather them though her's may gather them no more. When the bereaved mother sees the little feet trudging home from school and thinks of those that shall never cross her threshold more, it is no light thing if she can thank God that there are still happy mothers' hearts, though hers is so empty and desolate. When the poor man looks upon the beauty that his neighbor's wealth has gathered about him, it is no light thing if he can take pleasure in it all, can enjoy the beauty of it all with no repining at the bareness of his own lot.

We sometimes think that the hardest thing for the Christian to do is to learn to say, "Thy will be done." But after this is learned, sometimes a harder struggle is before him. He may have said in quiet and solitude, "Thy will be done," but the struggle is when he has to meet those who are rejoicing in pleasures such as he has lost, and hears in his heart the words of the Apostle, "Rejoice with them that do rejoice."

But when one has learned this lesson, he is for the first time free of the world. The narrowness and limitation of his own life fall away from about him. All joy, all beauty, all life is his. Our petty human conceits of ownership are gone, and the world belongs to him who knows best how to reach and to enjoy its beauty and its life. The forest, the garden, the picture, all the surroundings of a life, belong not to him that owns them, but to him that enjoys them. Each gives to him its private glance of recognition and submission; or, rather, there is no ownership in the world. We are like children, who, playing in their father's garden, divided it for the hour among themselves; and one says, "This flower-bed is mine"; and another, "This shaded spot under the drooping tree is mine." Thus they divide and own, until the voice calls them, "Children, the night is falling, come home." So do we divide the world between us in our play, till the voice comes to us also, "Children, come home, the night is falling."

We have thus dwelt upon the direct lesson of the text. It has another side. There are hearts longing for this sympathy of which the words speak. They feel that the world is cold to them, that

it does not meet them with the sympathy for which they long. To such, it might be said, suppose you change your relation to the world. Suppose, instead of standing with outstretched hands seeking sympathy like a beggar seeking alms, you become the giver. Do you stand as the opulent one, and give the wealth of your heart, rejoicing with the rejoicing and weeping with the weeping? You would find then the world transformed to you; and if you should still need the sympathy which the world does not give, or cannot give, remember that there is One that knoweth all and careth for all.

LIFE'S THREE MESSAGES.

The long beach gleams in golden light;
Like giants strange, our shadows wheel;
The shifting mists, now dull, now bright,
Near and more near upon us steal.

What shape is this salutes our gaze?
From forth the clouds, or, heaving sea,
Rises this grave, sweet mystery?
Brow like sky-arch and eyes that daze
With sun's own glint the boldest band!
All human passions, joys and woes,
Concentrate in that one form, stand.
Spray-pearls race down her robe's wet folds;
A sea-shell in her hands she holds;
She draweth each with gleaming eye.
"Come close," she seems to say, "and try
What word my shell to thee will sing."

Timid, yet eager, first my *child*
The rosy conch to ear doth bring.
What murmurs sweet evoke that smile,
Which ripples o'er his face, the while
The magic sounds he notes? "What hear
You, little one?" Ah! yes, 'tis clear,
With childhood's laughter and with glee
It rings,—blithe song and jollity.

"Oh! give it *me*, my withered heart
Would hear again the notes of joy,
Would feel the thrill that when a boy
My bounding pulse did start."
With eager hand I grasp the shell,
And press it to my tense-strained ear.
Alas! 'Tis but the dreary rain
Of sad, salt tears, I know too well,
Too well already, which I hear!
Ah! bitter tears! Thy sad refrain!
From nerveless hand, droppeth the shell.
What matters where? So let it tell
Its owner that the sooner lost,
The better 'tis, whate'er its cost.

With pliant grace, the stranger bent
To where my pettish throw had sent
The magic shell, and reaching low
She raised it reverently again.
Yes, magic shell! For list, that strain!
The weird, sweet notes that from it flow!
Close to the wondering *grandsire's* ear
She holds its rim. "The judge be thou:
Is't laughter or is't tears you hear?"
Oh! strange, the varying light and shade
Which chased each other o'er the brow.
"Ye both are right, yet both betrayed;
With murmur mixed of joy and pain,
Gay mirth, sad sobs, the shell doth sound.
But both by deeper chant are drowned;
The solemn chant of watery main,
Where billows fall and rise again.
Ceaseless they heave and ceaseless dash,
Yet through the changing plash and clash,
One undertone, outringeth clear:
Beyond the wave, beneath the crest,
Abides, O patient soul, thy rest."

Silent we sat; and silent stole,
Like spirit, thence, that form of grace.
And sweetly dropped upon my soul
The lesson of that plashing strand.

Ah, life! How dull are we thy face
To see, thy word to understand!
One hears but sob, and one but shout
Of joy. Not till life's sands run out,
Find we, how over all resounds
That psalm which knows no mortal bounds,—
The sea-psalm of life's mystery,—
The secret God himself doth tell:
"Lift up thine heart, for all is well;
Changeless the Lord's benignity;
Above the thorn the roses bloom,
Sunshine shall conquer thickest gloom,
The Love Divine that planned its goal
Will not forsake one struggling soul."

JAMES T. BIXBY.

THE NEW BIBLE.

Christendom is being introduced to a New Bible. So far as words and size of volume are concerned, it is the same familiar book which was once counted an indispensable part of the outfit of every household in America; but it is a familiar friend set in a new light. It is the Bible as seen by reverent rationalism. The men who have taken this book down from the pedestal on which blind dogmatism had placed it, are of the same type as those to whom our age is indebted for enlarged ideas upon all subjects of knowledge—the students and scholars. There are communities and churches which no more dream that criticism has produced any change in intelligent estimates of the meaning and authority of the Bible, than the mass of Europeans for a hundred years after Copernicus and Columbus suspected that a revolution was going on in astronomy and geography. Nevertheless the

revolution is here, and quite worthy of the frank consideration of all people concerned about religion.

The foremost and most obvious new view of the Bible is, to use Matthew Arnold's phrase, that it is literature and not dogma; it is not a mass of pure religious thought from beginning to end, but it is the thought of the elder Hebrew people and some of their descendants in the early Christian church, upon all sorts of subjects. True, the only thing which the ancient Hebrew thought about very effectively was religion; and this theme was touched in one form or another, whatever he wrote about. But Hebrew writers tried a hand at science, history, philosophy, romance and dramatic poetry; and we have these several kinds of literature in the Old Testament with all of the limitations and shortcomings which are inseparable from such literary treatises.

When two writers, who are treating the same period of history, give us opposite and irreconcilable views of individual character, and of the object and tendency of an institution, we say, in modern times, that this is history with a bias, and we must sift these men's statements till we get at the probable truth. The books of Kings and of Chronicles show just this state of things. They are for David and against David; for one priestly idea as against another priestly idea; and nothing but the diligent sifting of a mind possessed of a keen historical sense, can separate the facts from the imaginings of those who looked at occurrences with more or less distorted eyes.

The book of Jonah is a romance with a purpose; a very good purpose, indeed, (not, as we have been told, to prove that God may, by miracle, stretch a whale's throat beyond the compass of the throat of any whale known to history, so as to admit a man, but) to show that, in the sight of God, heathen Nineveh was as precious as Jewish Jerusalem.

Ruth is a romance of love and fidelity; Esther, a bitter and bigoted partisan romance; Solomon's song is a dramatic love poem.

By the exercise of good literary sense, we are removed from the temptation of trying to read into such books what is not found there, viz.: sound theology, or sweet piety, or high morality, or a just feeling of humanity; and so are kept from corrupting our moral sense with the notion that God and virtue were different in the old times, from what we prefer now to believe them to be.

The Bible as literature rescues the book of Jonah from the dogmatic literalists, as a most precious morsel of superior humane sentiment in an age, narrow, intolerant and inhuman. It rescues God from the hands of the author of Esther, who was the forerunner of the priests who sang *Te Deums* at the massacre of the Huguenots on St. Bartholomew's day.

For the sight of God and for standards of virtue, we are sent by this new spirit to Psalms and Prophecies, where they may be found in most noble forms, not, indeed, unmixed with imperfections, but for all their blemishes, the best the ancient world can show, and, all in all, not surpassed by any modern revelations. What men of our day want to know is where the best things can be found, in religion, as in other matters; and I think there are a great many people who have been utterly disgusted with long standing methods of waving the hand toward the whole body of Old Testament and New, and exclaiming: "It's all the best that ever was; don't dare to make blasphemous comparisons and distinctions!" These poople know that it isn't all best, or even very good, and they will be very grateful for the discriminating help which points out how here and there a book or chapter, such as Psalm cxxxix., or the last half of Isaiah, are, in their way, inimitably sublime and excellent, both as literary compositions and as aids to spiritual religion.

The Old Testament is composed of books of various shades of talent, morals and reasonableness; and none of us ought to stultify taste, shock modesty and lower reverence by trying to use them as if they were in equal degree conducive to right aims in life, or to

right ideas of eternal verities. And, to a lesser degree, similar things might be said of the New Testament.

Another work accomplished in the New Bible, is to put its books into a more rational order than that in which they stand in all our versions, and to show that, in the Hebrew world, as elsewhere among men, there was progress of thought—evolution of ideas.

It pleases the popular theology to see Genesis—the account of the supposititious beginning of the world—at the opening of the Bible, and Revelation—the supposititious story of the end of creation—at the close of the Scriptures. But this is not the order in which the books were written. All national literature is a growth; and Hebrew religious thought began with childish or barbaric opinions, before it came to have refined opinions.

The first ideas of the Hebrews about God appear in such books as Judges and Samuel. There the national Jehovah (more properly written Yahweh) is the deity of a tribe, partial and vindictive; loving and protecting men, not for their intrinsic virtues, but because they were sons of Israel. In this stage of Hebrew history the deity had form, he was often adored in the shape of an image or an animal; he occasionally demanded human sacrifices. Go from these legends to the prophecy of Isaiah, or of Micah, and you have reached not merely an advanced century, but an immensely advanced, elevated and spiritualized religion. In order to see the true steps by which morality and religion came into the world of Judea, as they have come into every other country, we must have the books of the Old Testament re-distributed according to the centuries of their birth, and the stage of culture of the minds from which they emanated. And it is of incredible enlightenment, upon the character of both Bible and Hebrew people, when we can know, *e. g.*, that our finger is upon a chapter or a verse in Genesis, which is one of the most ancient fragments of the national literature, although the rest of the book may be comparatively modern. For it is highly probable that Genesis was edited after the histories, after many of the books of prophecy, and after many of the Psalms. Deuteronomy and Leviticus, instead of dating from the time of Moses, about 1300 B. C., came from the days of Josiah, about 624 B. C. But a small portion, if any, of the Psalms can have originated in David's time, since they express a more refined conception of God and worship than the histories of David's life show to have existed in his day.

In the New Testament the epistles of Paul were written before the gospels of Matthew, Mark and Luke; the book of Revelation before the gospel of John. These are bare hints of many readjustments of the Bible made by rational scholarship, from which we learn, among a great many other things, that the Bible did not come into the world full born and immaculate in precisely the shape, from title to finis, in which we have long venerated it.

Indeed, only those persons are competent to understand how the Bible grew, and what much of it means, who go to its study equipped with as fine and complete an apparatus of learning and reasoning faculty, as they would carry to the investigation of Greek literature, or to chemistry and astronomy. The multitude of people who are constantly abandoning the cobbler's bench or the farm to work up insane theories on the bearing of Daniel, Ezekiel, and Revelation, upon the 19th century politics, may persuade their fellow men that they have an inspiration of God: but they are really fools setting up to be wise men with an utter lack of capital.

That which the unlearned man can derive from the Bible, is the devout sentiment and the stimulus to conscience which he wants for every-day conduct. He doesn't need—what men often search the Scriptures for—a notion as to exactly how the world was born, what is to become of it, and how he and his can secure immortal safety from the general disaster which some day shall overtake it. Bædeker's guide books of Europe furnish the traveler with all that he may desire to know upon all sorts of subjects

in the lands through which he journeys. But the Bible is not a Bædeker, not a universal guide book of science, history and theology, which the veriest smatterer can quickly get at his tongue's end. It is a book containing religion and morals, but also containing other things not profitable to other than special students of the development of human history.

The New Bible is not the word of God in any mechanical sense, that the Divinity, once and for all, spoke every syllable and sentence. It is the word, in the only spiritual sense, that in it we may find the story of man's gradual awakening to the idea that the world in which he dwells has a significance mysterious, sublime, awful, which only the deep powers of his soul can interpret, and that in a very inadequate way.

The revelation or disclosure of the God who is in all things—in sun and stars, trees and grass, sea and air, man and beast—must come by slow degrees, as "knowledge grows from more to more;" and let the world last as long as it may, the human mind, like Newton in his study of physical science, will have gathered only a few pebbles from the shores of the infinite sea; its thoughts of God can be only partial glimpses of the Eternal Beauty. But it is something to wander through the history of man, of which the Bible is a precious fragment, and find here and there a soul who has climbed higher than the most, and, looking off into the vast deep, has come back, if not to tell us just what he saw, at least to make us feel with our whole souls that something was there to see, tremendously majestic—more sublime and good than we had before believed. He has heard the voice of God in the only way in which man can hear it, by having his noblest nature aroused, and all that was mean in him laid prostrate in the dust. Such words of God may be found scattered through the Bible. Sometimes it is but a poor stammering word of a half civilized man; but often it is so pure and true a word that no modern seer or poet could say it so well; certainly none could improve upon it.

The best use of God's word spoken of old is to strengthen in us the faith that there is a God who speaks, and whose words are still coming in every written page or living utterance which makes life appear more sublime, duty more obligatory, and pain and sorrow more transitory, as leading to a higher good.

With that use the Bible may still lead us to high thoughts, where no book, less venerable in association, less identified with the greatest experiences of our race, could so effectively guide us into devout and holy moods.

GEORGE A. THAYER.

JAPAN TO-DAY.

BY K. SUGIMOTO, A JAPANESE STUDENT IN THE UNIVERSITY OF MICHIGAN.

I am asked to give some information concerning Japan—its physical features, its people, its government, its social and educational and religious condition—for the benefit of the readers of THE UNITARIAN, whose attention has been particularly called of late to that country as a good field for the dissemination of Unitarian thought. I gladly comply with your request as well as I can in a brief article.

It gives me pleasure to speak of my country to the people of the United States, because we feel that they are among our truest friends. It was under the protection and with the advice of the United States that we opened our country to commerce and intercourse with foreign nations, and it was with the advice of the United States minister to the Japanese court, Vincent Harris, that we made the treaty with England and other countries absolutely to prohibit the importation of opium, except for use in medicine. These two acts have been of great benefit to Japan. The former paved the way for the adoption of European and American civilization, the latter has saved the Japanese people from a great evil.

I will first speak briefly of the geography and physical characteristics of my country.

Japan lies off the eastern coast of Asia, and consists of four large islands: Niphon, Yezo, Shikoku and Kiushiu. It

extends from 24° to 50° north latitude, and from 130° to 158° east longitude. Its climate is temperate, varying from 90° Fahrenheit in the hottest summer to 10° Fahrenheit in the severest winter. There are four seasons. Snow falls plentifully in the north, but rarely in the south. The area of the country is 147,094 square miles, and its population numbers 37,000,000. The highest mountain is Fujiyama, with an elevation of 12,400 feet above the level of the sea. The longest river is the Ishi-kari-gawa, about 450 miles in length. The people belong to the Mongolian or yellow race. They are intelligent, brave, patriotic and well educated. The capital of Japan, Tokio, or Yedo, has a population of one million. Osaka is the most important center of inland commerce, and Yokohama, a seaport town, the principal seat of foreign commerce. Kioto, the old capital, is noted for its beauty.

The soil of Japan is remarkably fertile. The principal productions are tea, silk, cotton, sugar, rice, wheat, camphor, gold, silver, iron, copper, salt, lumber, lacquered ware, porcelain, and the like. Japan is especially rich in beautiful scenery. Joseph Cook says it is "the most beautiful island I ever saw;" Gen. Wilson, that it is "the most beautiful country in the world;" and Prof. Todd, of Harvard, that "the beautiful scenery of Japan is beyond description." There are many beautiful flowers, foremost among them the cherry flower, called the king of flowers.

The ancient history of Japan lies in great obscurity. Some Christian historians conjecture that the Japanese came from Asia Minor after the fall of the tower of Babel, but it is mere fancy. Our authentic records begin with the accession to the throne, 660 B. C., of Gimmutenno, the founder of the present Mikado dynasty. There have been several wars with foreign nations. About 1290 A. D., China sent a hundred thousand soldiers to conquer our country. But our forefathers fought so bravely that only three persons of the vast army returned alive to their home. China never molested us again. Corea was conquered and made a dependency of Japan, paying it an annual tribute. From 660 B. C. to the present day, Japan has remained free and independent. We have had many civil wars; of these the war of 1867, known as the Restoration, was the most important. By it the Tycoon dynasty was entirely destroyed, and the present Mikado restored to the sovereignty. This was also a war between parties. Since Commodore Perry's campaign in 1853, there have been two parties, the Radicals and the Conservatives. To the victory of the former in the war of the Restoration is due the readiness with which Japan opens her doors to European and American civilization. The year 1867 marks the birth of New Japan, so completely were old things swept away.

Our government has been an absolute monarchy from the beginning. Our present Mikado, however, very wisely proclaimed at the beginning of his reign that affairs of public interest should be decided by public opinion. In 1873 he established a senate, its members being appointed by himself. In 1878 he established provincial and town assemblies elected by the people. In 1880 he proclaimed the establishment of a national congress; so that our government will soon be a constitutional monarchy. At present there are nine governmental departments: Foreign, Interior, Treasury, Agricultural, Commercial, Judicial, Educational, Military, Naval and Household (of Mikado). Our Premier, Count Ito, is able and popular.

The people are divided into three classes: noble, knight, and common. There are five ranks of the nobles: dukes, marquises, counts, viscounts, and barons. Men who have rendered great service to the country are promoted to the rank of nobles by the Mikado. They number about 4,000.

The knights are the representatives of the feudal hereditary soldiers, and number about 500,000. The rest are the common people, embracing farmers, merchants, artisans, and so forth. There is no fixed difference in the callings or duties of the different classes. All are bound to the defense of the nation and the promotion of the public good. All

may be merchants, lawyers, farmers, or whatever they please.

The Japanese are doing nearly every good thing of Europe and America. They are building railways and canals, steamships and lighthouses, and establishing schools and colleges, banks and other commercial institutions.

A word about our legal system. Although we had laws and law officers before the Restoration, yet judges were often legislators as well. As soon as the present Mikado ascended the throne he set about making better and more systematic laws. In 1879 he established criminal laws and procedure after the methods and principles in vogue in Europe. Our criminal laws are now probably as good as any in the world. Other laws, constitutional, civil and commercial, will be finished soon. We have one supreme court, seven high courts of judicature, seventy-nine courts of common pleas, and two hundred and seventy county courts. The number of lawyers in the Empire is 1,070.

Education in Japan is compulsory. We have 31,792 schools, of which three are universities, 95 colleges, 1,458 high schools, 80 normal schools, and 30,156 common schools. The largest university is the Imperial University, situated at Tokio. It has departments of law, politics, literature, science, engineering and medicine. Its teachers number 200, of whom about 20 are Europeans and Americans. The students number about 2,000. This university is equal in standing to any of the American universities.

As to the religion of Japan, the excellent article of Mr. Matsumoto, published in the August UNITARIAN, gave very full information. I will, therefore, only say in brief, that there are in the Empire four religions: Shintoism, Confucianism, Buddhism and Christianity. Shintoism has no creed, no doctrine whatever, yet it has many followers, chiefly among the conservatives. Confucianism has few followers. Buddhism is the prevailing religion,—two-thirds of the people belong to it. Nevertheless these three forms of religion are all on the defensive, and lose power and influence day by day. Japanese Christianity is of recent origin, but it already counts among its believers many of the best educated and farthest-sighted among our people. I think Christianity, in some form, is likely to be the prevailing religion of the future.

In this brief sketch I hope I may have given you some idea of what Japan is and is doing. She is advancing so rapidly that we who are her children think she bids fair to overtake the nations of your older civilization. At least whatever you have to give her of science, industrial art, education, or religion, she desires the best you have; but be sure that for that best she has a high admiration and a sincere appreciation.

ON BUSINESS ENTERPRISE IN RELIGION. II.

By BROOKE HERFORD.

(A PAPER READ BEFORE THE UNITARIAN CLUB, BOSTON. CONCLUSION.)

I have already spoken of the need of more business enterprise in conducting our churches themselves. I want now to speak of it in relation to the larger work which our churches should be doing together. Take our American Unitarian Association. I should especially like to do anything I can to strengthen the position of that association with our churches. I have never had a cent from it, nor have ever been on its board of management, so that I am entirely impartial. But when I was in the west, and now since I have been in the east, I have watched its course; I have seen its broad, practical policy; I have seen how wisely and carefully it has made every dollar do the work of three by careful management, and encouraging local self-help; and now I have come to the conclusion that it is time our people and our churches took hold of it in quite a different way from anything they have done yet.

Think how the A. U. A. is supported at present. By a few churches, heartily and gladly, as the thing for which they most willingly do their part. But with how many is it so?

Why, you know pretty well the sort of thing that goes on after one of Brother

Reynolds's circulars has come to the smaller average church. The minister feels his heart sink. We know he *ought* to press his people to respond, but he hates to speak about money to them, for they are always "talking poor," and he knows that they have been thinking that the church wearing-apparatus will hardly last the winter. However, he goes to his leading trustee—a pushing, successful manufacturer, noted for making every thing he touches succeed—calls him Mr. Midas, and shows him the letter.

"Why," says Mr. Midas, "seems to me it's only about last month that we took up that collection!"

The minister says—"No! It is almost a year."

"Well—anyhow," says the layman, "I don't see what those Boston folks want to be asking money of us away here! Haven't they money enough to do their own work, I'd like to know?"

The minister pleads that it is not a Boston work at all; that it is for all over the country, and he puts in a word for all doing their part to help in this large missionary work.

"Oh, that's all very well," is the reply, "but I believe in charity beginning at home!"

The poor minister is at his wits' end. He had thought last May when he was at the anniversaries that he could persuade his people to increase their contribution, and now all he can do is to say in a rather hesitating way, "Well, I guess we *must* do something. It won't do to let our membership of the Association lapse." "Come Mr. Midas," he adds, "it makes me feel cheap not to have our church help with the rest, so you take it up and then the rest will be willing."

"Oh yes, they'd be willing for me to pay it all myself, I dare say, but I can't do it. Why, I am building that new mill, and I've had to give ever so much to help build that Episcopal church, because the clergyman is my wife's cousin, and now they have just come on me for another two hundred towards electing Ames." "However," he says, "we have elected him," and the thought acts as a sort of poultice to the irritated feeling of poverty, and he finishes by saying, "Well, I suppose we must do it. Let me see; how much is it I give?"

The minister tells him "$20," to which he replies, "Well, I suppose I shall have to do it again; I guess that won't break me!"

No! I guess it won't break him!

Now that is no exaggeration! That is just the kind of conversation that lies behind dozens of the smaller contributions to the A. U. A. There is hardly one of those smaller churches from which they come that has not among its members at least two or three, each of whom could give the whole contribution and hardly know it!

But why is it that these friends feel about it and talk about it in this way? Merely because they have never taken it in that this is a great business enterprise to be done like any other business and made a success of, and that it is *their* business, too!

I sometimes think that many Unitarians look upon all this effort to make our religious views better known and build up new churches, as a sort of harmless *extra* which we ministers go in for, from a sort of restlessness. They don't care for it; but as *we* do, they let us have our way so long as it doesn't amount to much. When they are good humored and friendly about it, it is about in the spirit of the "navvy" who let his little wife beat him. "It pleases her," he said, "and it doesn't hurt me;" and a man gives his $10 or $20 with quite a pleasant air. But when things are pressing, then he grumbles, and goes on like Mr. Midas, and that is the reason that so many churches only send in just at the last, or many do not send at all.

That is the real trouble, and until this can be altered, until business men can see that this is their enterprise as well as ours, quite as much as ours, it is of little use appealing for more liberality. When they *do* feel that it is their business, then they will take it up and do it *as they do their other business*, not just a little more liberally, but on quite a different scale! You know how you took up the raising of our new Unitarian build-

ing, when once you had come to feel that that was a thing you meant to do! And yet what is that building, compared to the great wide work for which it is the centre? I know something of that work, and I can speak of it. I have watched it for years. I know the need of it. It is not a factitious need, got up or exaggerated by the restlessness of a few ministerial enthusiasts. It is the real need of a new generation growing up throughout the country upon whom the old thoughts of religion are more or less losing their hold, and many of whom are already feeling out for something better. What has God given us something better for? Just to keep it inside these comfortable old churches of ours, and have a good time with it? Out in the West the need is greater still. It is the need of a whole new world growing up from the ground,—the America that is to be. Is it only the concern of a few restless sectarians what that new world is to be? It is the business of any man in America to do his part. Not only of those who go there. They take the axe, the plough; they build the shanty, the farm, the village, the little straggling town,—and pretty hard work they have, often, in doing it. Is it unreasonable that you and I, who stay behind in the older America, where are the accumulated institutions of culture and religion of two centuries, should share whatever higher elements of help are needed in that wide, new America? I have lived out there and know the need. I have been out there this very summer, and had it brought home to me again with a new vividness. I was out through Kansas and Colorado, down into New Mexico. It was only ten years since I was there before, and everything is utterly changed. The new watering stations across that great vast desert, which then struck me with more awe than anything I ever saw in the world, are now thriving villages, many of them considerable towns. I walked about in Denver, Pueblo, Trinidad—the little straggling towns I knew: so utterly overgrown that I literally could not, in any one of them, find a single place that I could recognize, and, finally, I came to a place in New Mexico, where ten years since I called at a little log-house standing miles away from any other, and now there are 2,500 people there, and newspapers and banks, and the country round, which, ten years ago, was declared forever useless except for the scattered herd of cattle, is filling up with small farmers, who are finding that the land will grow oats five feet high, and fruit as good as any in California. Over all that new world the Methodists are building about a new church every day in the year. Do I grudge it them? Not I. It is good, honest work they do, and as little sectarian as any work in the world. I preached in one of their churches and got a cordial welcome; and I respect their work. But still it is not quite our work, and there is room for ours as well —not room for it only, but need, urgent need for it, and I came home, feeling like preaching a new crusade —to find— what? The old story,—the A. U. A., which should be able to take up the work, crippled for lack of funds, and Mr. Reynolds asking whether our churches can possibly manage to raise a third more; and the churches not quite sure whether the whole thing is not a nuisance.

Yes, of course it *is* a nuisance if it is the enterprise of a few fussy ministers. But if it is indeed part of the real business of our churches, part of the very business that they are here for, then it is something that should be done—that is what I keep pleading for—with the same enterprise which you throw into your other business.

When you business men have got a "really good thing," you like to push it for all that it is worth. Now we have a good thing here. I know this simple, common sense faith of ours is a good thing. I know it, not just because it is our thought, but because all the real thought of men to-day is—I don't say coming over to us—but tending toward the same great beliefs for which we have so long had to stand alone. That is the real significance of these movements, not at Andover only, but at the heart of almost all churches. It is not that they

are in any way doing our work, but that they are making us doubly sure that the lines on which we are working are true lines. They do not do our work. The world wants not only those who shall write in a little liberalism here and there between the lines of the old creeds, but those who shall take the stand for it, build churches for it; not plead just for liberty to hold it, but proclaim it from the house-tops as the great bright truth of God. So the work waits for us just as much as ever it did, and it is the very work which our churches are here to do, and it is the layman's work just as much as the minister's; ours to voice, if you will, but *yours* to plan and organize, yours to carry in your hearts as one of the things you mean to make a success of, yours to support and carry forward with that practical energy and push which you know so well how to apply.

So I appeal to you laymen, to-day, representatives of so many churches, to begin right away and put this A. U. A. on a new footing. Don't just go home to your minister, and say to him, "Isn't it time you were taking up that collection for the Association?" That would be something, indeed, for *you* to start *him*, instead of waiting for him to start you; but there is something better than that. Go home and get hold of four or five of the active, leading business men like yourself, and say to them, "See: we have been doing this A. U. A. business in a pretty poor way; suppose we take hold and lift it clear out of the old rut, and begin by *doubling* all round." Why, there is not one of them but would say "yes" to *you* in a minute; and then go ahead and have a meeting about it after service some morning, and talk it up, and the next Sunday have a sermon about it and put the thing through!

That is the practical matter which is waiting at this hour for a little more business-enterprise—but do not stop with this one thing. It is for the whole of this great religious life and work which our churches might be doing in the world, that I am speaking. Stand with us in *all* of it. Do what you can, both for our faith and our church. And be sure of this, that holding to them in that strong, manly, earnest fashion, all that you can do for them will be nothing compared with what they will do for you.

UNITARIAN PROGRESS.—SPIRITUAL FOUNDATIONS.

People with unity of religious views and aims naturally come together, and as naturally have a name, sometimes of their own choosing, sometimes, as in the case of the Quakers, given them by others. If the name stands for a Pharisaic sect with an iron creed, to doubt which is heresy, to disbelieve it perdition, the more's the pity. If it stands for a company of seekers for truth inspired by great spiritual ideas, stating their deep convictions clearly and earnestly, open to change when more light demands it, and asking for freedom to gain more light, the world is uplifted. The Unitarian name may well stand for this last, for the progress of its followers has been along the line of spiritual thought on which its pioneers entered, and which its great leaders have gladly walked in; and its changes of views have been freely and frankly stated, while it has held fast to the great primal truths of religion and of the soul.

One of the rich and fadeless memories of my life is the hearing of a sermon by Channing, in his Federal street pulpit in Boston. The impression made by the beauty of his presence and the sweet tenderness and power of his clear voice has lasted and will last. In all his writings he emphasized character, depreciated binding creeds, upheld liberty of thought, and told of man's capacity for endless culture. But no man ever laid deeper spiritual foundations for character.

A few of his own golden words will best illustrate this:

"The highest existence in the universe is Mind; for God is mind. . . . In this outward universe, magnificent as it is, in the bright day and the starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice. We possess within us what is of more worth than the external creation. For this outward system is the product of mind. All its har-

mony, beauty, and beneficent influence are the fruits and manifestations of thought and love."

This makes the idea of Deity an inspiration to "the unconquerable purpose of duty," as the idea of immortality is made an uplifting help to a true daily life in these words:

"The Christian minister is to speak to the soul, that ray of the Divinity, the partaker of God's immortality, to which the outward universe was made to minister, and which, if true to itself, will one day be clad with a beauty and grandeur, such as nature's loveliest and sublimest scenery never wears. He is to speak, not of this world only, but of more advanced and invisible states of being; of a world too spiritual for the fleshly eye to see, but of which a presage and earnest may be seen in the enlightened and purified mind . . . and of all the duties of life as hallowed and elevated by a reference to God and to the future world. . . . . My aim is to strengthen, if I may, your conviction of immortality, by showing that this great truth is a dictate of nature, written alike in God's word and in the soul."

Thus we see the deep conviction and full affirmation of ideas held essential as the best and surest foundation for character.

After him came Theodore Parker, persecuted in his life, but honored and reverenced to-day; the man of whom Dean Stanley said that he had more influence on religious thought than any minister in our country in this century. Books held sacred as authority over the soul he put aside. Miracles in which God violated his own laws he disbelieved, but with the intensity of a soul aflame for truth he affirmed the same ideas of Deity and immortality which Channing had upheld. Repudiating dogmas and putting aside the transient, he held firm to "the permanent in Christianity." Demanding character as essential to a true Christian life, and with a tenderly beautiful conception of "the man Christ Jesus," he went back to the foundations on which character is built, and from which it is most nobly developed.

He said:

"The whole universe of matter is a mundane psalm to celebrate the reign of Power, Law and Mind; . . . in all this I see the loveliness of the Infinite Father and the Infinite Mother."

Of immortality he said:

"The belief therein is true to the spontaneous consciousness of human nature, to the reflective consciousness of philosophy, and it is of the greatest value as a hope, an encouragement, a reward. . . . Let me be sure . . of my own immortality and I fear nothing. . . . I can labor for noble things which it will take a thousand years to accomplish."

Emerson, the intuitive seer, held in high esteem, loved even by some who once feared him, says of the Universal Spirit:

"He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature;
He is the meaning of each feature;
And his mind is the sky,
Than all it holds more deep, more high."

His thought of a future life is:

"What is excellent,
As God lives is permanent;
Hearts are dust, hearts' loves remain;
Hearts' love will meet thee again."

Like utterances might be given from others, but these three persons are chosen as representing and helping on the progress of religious thought, as unlike in personality, true to their own convictions and decided in their affirmations, helpers in great reforms, faithful in duty and noble in personal conduct.

Thus we see how spiritual ideas,—a philosophy which recognizes the guiding sway of the Infinite Mind, and the immortality of man, and a religion inspired and luminous with the light of these great truths,—have been held as firm foundations underlying the most perfect character, and giving the best conceptions of the nature and duty, the destiny and infinite relations of man. We see, too, that the progress which these illuminated thinkers have helped, starts from these foundations, and is an upward pathway growing brighter as it draws nearer to the stars.

To doubt a dogma often leads to a deeper belief of a truth, and thus the doubt becomes a valuable helper; but to doubt the dogma, yet fail to find the truth, is to turn from the shining path and wander amidst chilly and blinding mists. If one wanders too long he comes to doubt about the light, and

think that the mist is the only sure thing.

"Follow the light" is a good word, and that light is within and above us.

GILES B. STEBBINS.

Detroit, Mich.

THE ARGUMENT FROM DESIGN.

A slighting tone is frequently directed against the argument from design in nature; and the special instances of design are explained by a reference to the general laws under which they came into existence. Men of common sense, however, are not put off by such sophisms, when reasoning concerning other topics than religion. No man who inquired the purpose of a piece of cast metal would be satisfied on being told that it came into its present shape by being run in a mold. He would ask the purpose for which the mold was formed. If referred to the pattern, he would still press to know for what purpose the pattern was made; and if told it was made by a machine, he would still ask the original intent of the machine. In short he would not be satisfied until he arrived at the personal purpose of the original inventor. No man of common sense is satisfied that he has found the original cause, until he has traced it up either to the will of a man, or to the operation of nature. But, in the latter case, if he pushes on the inquiry in precisely the same manner, he is led to the will of God. The only real cause known to philosophy, and the only real cause known to common sense, is the decision of a person; either of the creative First Cause, or of some man. The question irresistibly suggests itself, to every student of organized life, for what purpose was each organ formed. Even those writers who believe that the organs were developed by insensible variation, and survival of the fittest forms, continually use language implying that the organs were formed for a purpose. That purpose must have originated in a person; not in the physiological laws, according to which the organ was developed, nor in the physical laws which limited its mode of development. The ear was made to hear, and the eye to see. As reasonably believe that the telescope was the product of the crucible and the furnace, without the invention and oversight of man, as to believe that the eye is the product of impersonal law, acting without plan, and the oversight of omniscient wisdom and an infinite art. The ear also is formed with complicated machinery; indeed there is none of the organs of the human body from which an argument may not be drawn similar to that which Socrates drew from the eye.

We cannot turn the eye in any direction without beholding ten thousand proofs of the wisdom and of the love of the Creator. There are indeed terribly destructive agencies in the world, terrible evils the purpose of which men do not fully comprehend; yet the general purpose of the creation is manifestly beneficent. The heavens are clothed in glory, and the earth in beauty; this planet is a workshop, a schoolhouse, a museum of art, for man. The whole universe is a combination of the highest philosophic and scientific problems, with the most wonderful artistic models. The great family of the human race,—despite our sins, our injustice, our robbery, our deceit, our fearful descent into earthly and sensual lives,—is also rich in intelligence, in wisdom, in heroism, in pure devotion to high ends, in the happiness of helping each other to noble attainments and to loftier ideals.

The being, the presence, the goodness of God, are proved to us in our coolest moments of reflection. It is, therefore, the part of reasonable beings to live as though we believed these highest truths.

THOMAS HILL, D. D.

THE OLD FAITH AND THE NEW.

I thought mankind born reprobate, sin-cursed,
The greater part doomed to an endless hell:
But woke to realize that Mercy lives
And reigns omnipotent wherever God
Hath made an earthly footstool for his throne.
Black terror made my earthly life a dream
Of judgment and perdition. Better taught,
I sing of Faith and Hope and Joy and Peace
And Loving-kindness, infinite from God,
Flowing to every soul through all his worlds.

THE PERSONAL ELEMENT IN CHARITABLE WORK.

This was the subject under consideration at the meeting of the Chicago Channing Club reported in our last number. We give below a part of Rev. T. G. Milsted's address, and Mr. Joseph Shippen's address in full. The subject is one that is attracting much attention. More and more is it coming to be seen by intelligent workers for the elevation of humanity everywhere, that, important as are organization and machinery, they are not most important,—friendship, sympathy, individual effort for and interest in those to be helped, are the prime requisites for really valuable humanitarian work of every kind.

MR. MILSTED'S ADDRESS.

We have in the fourth chapter of the Second Book of Kings a parable of the value of the personal element in charitable work. The son of the good Shunamite was dead, and she sent to her friend, the prophet Elisha, for help. He sent his servant with his staff, telling him to lay it on the face of the dead child. The servant did so; but returning said, "The child woke not." Then the prophet went himself, and put his hands on the child's hands, his eyes on its eyes, and it awoke and lived. This parable, for so I like to look upon it, illustrates our method of procedure when dealing with those who need our help. We send our servants—the agents of charity, the overseers of the poor; we send money—the prophet's staff. But the degraded poor are not awakened from their deathlike condition. What the servant could not do, however, the prophet himself accomplished. And it is my firm belief that if in some way those able to help could come in personal contact with those needing help, the world would soon mend visibly. A very good illustration of the value of personal influence came under my observation a short time ago. A highly cultured young lady was teaching a class of ragged little girls in a mission sewing school. She was questioning them about their school, and one little girl said she attended a neighboring public school, which, she thought, was "one of the nicest schools in town." The teacher was then asked where she had attended school. "Oh, I went to Miss ——'s" said she, mentioning a fashionable boarding school. "Oh, mercy," said the little girl, "I should not like to go there; I'd feel so uncomfortable; that's where the 'big-bugs' go. Didn't *you* feel very uncomfortable there?"—showing that if the little girl had not met the young lady, but had simply known that she had attended the dreaded fashionable school, she would have classified her among the "big-bugs," and there would have been a gulf between them. But after they had come together, the ragged little girl adopted the teacher into her own class, and the gulf was bridged.

The same will be the result wherever a loving personality can come in contact with those needing help. For all mankind are one at heart, and when the hearts come together this is proved. The love of humanity that will go into the highways and byways, and give of itself, is the magic power that bridges chasms and makes the rough places plain. This is the true prophetic power, which is not satisfied with sending its staff, but goes itself, to heal and bless and awaken to life.

MR. SHIPPEN'S ADDRESS.

It needs the responsive throb of heart to heart, the touch of hand to hand, to reach the highest type of charity. Indeed, charity devoid of the personal element of sympathy and love is hardly worthy the name. Charity, like mercy, is twice blessed. The receiver is most blest when he is lifted to higher self-respect and self-reliance; while the giver, giving in the true and loving spirit of sacrifice, finds a blessed quickening of his soul's best impulses and highest aspirations.

Our modern civilization so tends to organization that we are prone to content ourselves with the feeling that there is a public poor-house provided, a wood yard in operation, an official county agent. The objection is often advanced against the Charity Organization Socie-

ties that through agents and machinery the personal element of tenderness and sympathy is eliminated. The means taken by these associations perhaps gives reason to suppose that there is good ground for such objection; but they who know the theory and practice of these societies,—the flower of our modern civilization—attest how unfounded is such conclusion. It is through such societies for charity organization, acting in their capacity of intelligence bureaus, that information is best attainable to prevent fraud and imposition, and to enable their corps of friendly visitors,—the vital part of the system—to pursue their work most effectively and exert the most of helpful uplifting personal influence. In the very interesting meeting of the Chicago Charity Organization Society last year nothing in all the eloquent addresses was more impressive than the clear and touching statements by Rev. Phillips Brooks as to his observation and experiences in this direction. With glowing words he told us of the double blessedness attained by these societies, through their influence in inducing wealthy families to assume the care of helpless families, and individuals to take charge of special cases of want and distress.

Contrasted with such personal sympathetic relief, how repulsive the public poor house or soup house, which seems to afford some justification of the attacks of such reformers as Henry George on our present social system!

It is said that the great German philosopher, Goethe, purposely kept out of the way of suffering, because it pained and unnerved him, and he habitually declined those occasions when he might be called on to observe or sympathize with the miseries of his fellow beings.

What a contrast does his cold heartedness present with the true hearted zeal and consecration of Dorothea L. Dix, now of sainted memory, who devoted her life to alleviating the woes of humanity! Hearing one Sunday morning of the dreadful condition of the jail at East Cambridge, she obeyed the call of duty to visit it, and there found, besides other inmates, thirty insane persons, in dark, damp cells. By improving their lot, she began, with the aid and influence of her loved friend and pastor, Dr. Channing, her great career of charity and philanthropy among prisons, hospitals and asylums throughout this country and Europe. While urging in England the great asylum on the Isle of Jersey, a member of parliament expressed his regret that a reform so much needed should be proposed by a foreigner, that foreigner a woman, and that woman a Unitarian. She made the welfare of the insane the chief object of her personal influence and life, and the asylums for the insane throughout the civilized world stand to-day as permanent monuments to her memory.

YE LYE.

'Mid Foes intent yt stand in wait,
From opening doore to closing gate,
Along Life's tortuous way,
Ye blackest, deadliest Foe of all,
Yt quickly hideth when men call
And bid him dare to stay;—
Ye Foe yet smileth like a friende,
And gently leadeth to ye ende
Unseen bye sleeping Feares,
Or, swiftly following, all unheard,
Yet sweepeth downe, with whisper'd word,
Ye builded hopes of years;—
Ye Foe yet watcheth straying feete
Which goe his hidden snares to meete,
With kindling, furtive eye,
Yet loveth Night, and hateth Day,
And feareth only Truth's keene ray,
I, knowing, name ye Lye.

FLORENCE E. WELD.

CHIPS FROM MY WORKSHOP.

The Bible began when Moses uttered the ten words. It closed with the terrible sacrifice of Israel's greatest prophet on the cross. There is only one Covenant to it—not two Testaments; it is one word uttered in different ways, at different times, by different men: the holiness of God, the need of holiness in man. It is filled with the awful grandeur of a Moses, lives with the terrible earnestness of an Elijah, breathes the moral enthusiasm of an Amos, is wet with the tears of a justice-loving Jeremiah, beautiful with the sublimity of an Isaiah, tender with the pathos of an Hosea, full of compassion with the Psalmists, and all loving and holy with

the words of the prophet Jesus. It began in thunder and lightning, as the legend goes; it ended in a life so pure that it has been the world's ideal for ages, and is to remain forever an example of humanity's triumph over sin and death.

In some perverted way it has gotten into men's minds that an old idea—mouldy, breathless, and deformed, is safer than a new one, fresh, living and beautiful. Truth to some must come in the worn garments of the past, with an aged and bowed head, with feeble knees and trembling limbs, come hobbling in on rotten crutches, instead of coming clad in the morning's glad light, with the freshness of the sunrise in her face, the song of the morning birds in her voice, and the glory of the morning star beaming in her countenance.

Apropos to the Pope's Jubilee is a thought which comes to me regarding our Unitarianism and Roman Catholicism. The Roman church aims to hold by its great authority the masses in check; Unitarianism wishes to so enlighten them that they shall be a guide unto themselves. This is a mighty difference. The Catholic church may be, and probably is, slowly coming into the present day's light; Unitarianism is ever in that light, with its eyes open to the future. The Catholic church is more tender and human in its doctrines than are the Evangelical protestant churches, but without good reason; Unitarianism, with reason is more human and tender; Reason leads us to be so. The Roman church would gather all men into one visible church; Unitarianism would gather all men into one invisible spirit, which manifests itself in real brotherhood. Roman Catholicism needs policy and cunning to hold it together; Unitarianism needs only the simple truth.

We Unitarians are thankful for every word that makes us broader men; but we are in need of words that make us deeper men. We are sincere; are we as earnest as we might be? We have the broadness of the light; have we its warmth? I have been helped much by the following words from Brother Jones' tract on "The Importance of the Intellectual Life":

> "I mean by religion that golden thread which binds the soul to what is above, about and beneath it. It is the connecting link between the *ego* and the *non-ego*, between the *me* and the *not-me*. It is that which hints of higher wisdom than man's, diviner tenderness than woman's. It is the movement of man God-ward."

I pondered over the last sentence to think out its meaning. I made it mean —1st, The God consciousness on the part of man; 2nd, The longing on the part of man and God to be united; 3rd, The movement of each to the other. I put it thus (for I do not think our Christianity leaves it wholly to man to do the moving): The thought in Christianity is that God moves man-ward and man moves God-ward. In this consciousness, in this movement, love, truth and righteousness are realized, but never fully without it.

ALBERT WALKLEY.

THE INDIAN QUESTION AS IT STANDS TO-DAY.

There is no more pressing question before the American Government than that of what it shall do with the Indians. It is only a little while since the Indian tribes held undisputed possession of all this continent. When the white man came from the old world he began the work of pushing his less civilized and therefore more defenseless brother back and back, from the Atlantic coast to the Alleghanies and the great lakes, then beyond the Mississippi, then to the Rocky Mountains and the Pacific. Now the Indian's hunting grounds are occupied by white men; of all the continent which was his home, he has nothing left but a few "reservations" which are too small to support him as a hunter, and which he does not know how to till. The opportunity to live his old life is gone; to live the new life of civilized men he does not know how. He is in the most unfortunate and pitiable possible of conditions—compelled by the stern fate of circumstances to change his habits and

his whole mode of existence, and yet ignorant as a babe as to what the change really signifies, or how to proceed to effect it. It is no wonder that the sympathy of many is being elicited for him. There is no end to which philanthropy, statesmanship and religion are each and all under obligation to devote themselves with more earnestness than to the work of helping the Indian in this his time of need,—helping him out of the tragic situation into which we have pushed him.

Every year makes it increasingly plain that the real "Indian Problem" from this time on is to be the problem of *Indian education*,—how to lift him up by processes of education, intellectual and moral, but especially industrial, from the plane of the wandering hunter to that of the peaceful settler, in a permanent abode, where he shall gain his subsistence, not by the chance of the chase, but by regular industry.

Comparatively little has been done so far; and yet the prospect begins to look somewhat encouraging, because, although the government as yet does little that is satisfactory, public attention is beginning to be turned to the matter as never before; associations are being organized to study the situation and disseminate light regarding it; the periodical press of the country is discussing the matter with an intelligence and candor never before shown; and we are at last beginning to get a literature on the subject that is at once intellectually able and charged with moral earnestness and power.

Of the books that have been written to plead the cause of the Indian, perhaps the two that have been most influential are Mrs. Helen Hunt Jackson's "A Century of Dishonor" and "Ramona." The great service of these books, however, has been rather to call attention to the Indian's tragic situation and the wrongs he has suffered, than to point out very fully the ways in which he is to be helped to make the transition which he is face to face with. Among publications having this last named end in view we have seen nothing better than a little book from the pen of Rev. J. B. Harrison, entitled "The Latest Studies in Indian Reservations," published last year by the Indian Rights Association, of Philadelphia.*

Mr. Harrison spent six months in making a tour of observation among the Indian Reservations of the West, and this volume gives an account of what he found, together with suggestions as to what is needed to lift the Indian up to civilization. It is intelligent, candid, thorough, full of sympathy for the people whose situation and needs it considers, but never carried away by sentimentalism. We have been purposing for several months to give our readers a summary of Mr. Harrison's observations and conclusions. But an article from him in a recent number of *The Critic*, of New York, does this so well that we are saved the trouble, and can do nothing better than reproduce a part of the article.

MR. HARRISON ON INDIAN EDUCATION.

Education for Indians should consist of instruction and training adapted to prepare them for the life of laborers. A few Indians will rightly be teachers and preachers, but the mass of them—nearly the whole number indeed—must work with their hands, as farmers and mechanics, or as farmers' and mechanics' wives. Most Indians who try to live by their wits are likely to be worthless idlers. The competition of white men will be too intense for many Indians to succeed in the learned professions. They are, as a race, distinctly inferior to white men in intellectual vitality and capability, and their wisest friends will advise them to look forward to the life of toilers, and to make their persistent appeal to the conscience of the nation for the opportunity to make their own living by their own industry.

*Some of the more valuable of the books and pamphlets on the Indian Question, which are now accessible, are (in addition to the three books already mentioned) the following:

The Publications of the Women's National Indian Association. 1112 Girard St., Philadelphia); The Publications of the Indian Rights Association. (1316 Filbert St. Philadelphia); Report of the Commissioners of Indian Affairs for 1885, 1886; Report of the Indian Commissioners for 1886; Report of the Secretary of the Interior for 1885, 1886; Reports of the Mohonk Lake Conference; Reports of the Schools for the Education of Indians at Hampton, Va., and Carlisle, Pa.; President Cleveland's Message, Dec. 1885; The Red Man and the White Man, by Geo. E. Ellis; The Indian Question, by F. A. Walker; Papers read at the meeting of the National Conference of Charities, Omaha, 1887.

The boys should be taught as much as they can learn, in four or five years at school, of farming and stock-raising, and of a few trades which are nearly everywhere needed. Carpentry and the other trades connected with building, such as plastering and brick and stone-laying, are the most important. It will be good for Indians to know how to make shoes, and to repair wagons and agricultural implements, but it is likely that they will buy most of their shoes, furniture, tin-ware, wagons and agricultural machinery, as white people do. Harness-making may be a good trade for Indians to learn, for the sake of the saving in making their own repairs when they come to be farmers, and blacksmithing is important for them for the same reason.

The girls should be taught as much as they can learn before they are sixteen years old, of housework, cooking, sewing and domestic economy. They ought also to have some plain, practical instruction regarding the care of sick persons, especially children, and the management, diet, ventilation and other conditions necessary for the preservation of health in a family.

The literary or book education of Indians in Government schools should consist of instruction in English reading and writing, and so much of arithmetic and book-keeping as will enable them to compute interest and keep accounts. The natural tendency of all educators is to try to teach too many things. This disposition to add one "branch" after another to the list of school studies has produced absurd results in the multiplication of studies in Eastern schools for white children, and has seriously impaired the value of the education given to the children of working people. The same tendency begins to appear among some of the people interested in education for Indians.

Young Indians who have a hunger after things of the soul, a desire for knowledge of the higher life of mankind in the realm of thought and ideas, must have the best help that can be given them, in means that shall at once satisfy and stimulate this divine craving. Nothing can meet this need but literature, the literature of our own English tongue, which is the vital record and product of the growth of the human spirit among English-speaking people through all their past. I am aware that many people say that there is no such desire or hunger among young Indians; that they are incapable of it, and that the very idea of it is absurd. But I can show anybody, who will go with me to see them, hundreds of Indian girls who have far more hunger for the higher satisfactions of thought, and of knowledge for its own sake and sweetness, than I have seen in recent years among people of "culture" in the East, and the Indian young folk know better what they need.

The time for discussion of the primary question of the value of the Eastern Indian Schools is past. All intelligent men know that they have been indispensable. Their work speaks for itself, and is invaluable. But I know of no reason for establishing additional schools in the East. The new Indian schools should be in the West, some of them on the reservations, perhaps, but most of them in towns adjacent to the reservations. It is better for the health of Indian children and young people to educate them at places not very remote from their homes. Five or six new industrial boarding-schools of large capacity should be provided for in this winter's legislation, and work should begin on the buildings for them early next spring. Such towns as Detroit in Minnesota, and Sioux Falls and East Pierre in Dakota, might be good places for such new schools.

The orders of the Indian Office forbidding any instruction in Indian languages, in any schools on the reservations, constitute the most noticeable achievement in the department of Indian Education during the year. Of course it is best to teach English. It will be a good thing for all concerned when "Sioux" is as dead as the Indian tongue into which the Missionary Eliot translated the Bible, which now no human being can read—except, perhaps, one college professor in New England. The Dakota language has no literature or history, and will have no future.

The Annual Report of the Superintendent of Indian Schools for 1887, recently issued, is remarkable chiefly for its inconclusiveness and uncertainty regarding the elementary features of the subject of Indian education. There is nothing in the report to indicate that its author has any special acquaintance with the subject of education in general, or with the facts and requirements of Indian Education in particular.

It is curious to see the business of Indian education almost wholly in the hands of men who, until the last two or three years, never knew much about education or about Indians.

The whole number of Indian children of school age (six to sixteen) is 39,821. Of these, 14,448 were in school some portion of the last year; the average daily attendance was 10,245. More than 25,000 Indian children of school age were not in school at all.

WATER, OR WINE?

Experiences of an Eastern Tourist.

Rev. J. C. Jackson, Jr., of Portsmouth, Ohio, has an interesting article on the above subject in *The Voice*. He says that before he went to Europe he had constantly heard it said that it is not safe for a stranger in France or Germany to attempt to confine himself to water alone; that in many places the water is bad; that the native residents themselves do not drink it, and strangers are obliged to "take a little wine for their stomachs' sake." This teaching has been circulated especially by those who have spent some years in Germany as official residents, and who have returned to America thoroughly converted to the Howard Crosby idea. Speaking as they do, from avowed experience, it requires a pretty strong faith in the virtue of water in general, and the scientific disclosures against alcoholic drinks, to resist their conclusions in one's own mind, much more to attempt to antagonize them. There are few total abstainers, contemplating a foreign tour, who do not secretly fear, and conclude that they will be obliged to waive their principles and lay aside their practice for the time being. Mr. Jackson freely confesses that that suspicion haunted him prior to traveling through Egypt, Palestine, Greece and Italy.

He says: "I had heard these statements so long, and from such respectable sources, that like most people I was inclined to believe them. I found all of our party of twelve entertaining the same idea. A former experience in England and France had taught me that the fear of drinking the water of those countries was groundless. But how it would be in Germany, Switzerland, Italy and more southern lands was the uncertainty which troubled me. Besides, I cannot now drink coffee, tea, or milk, as I could do years before. Among all the anticipated difficulties of this extended tour, there was no item which occasioned the writer more solicitude personally than the question, 'What shall we drink?'

These fears were fully confirmed by the courier of our party, who took charge of us from Liverpool on. He is an Englishman by birth and habits, and had few prejudices to overcome in yielding to what we were assured was the inevitable. He had made this same tour five times, and knew whereof he spoke. But we all wisely decided to go as far on our total abstinence practice as we could, and yield only when we must. As the result we found that we had passed through France and Northern Italy with no inconvenience whatever from this cause. But our courier assured us that we could not do that in Egypt. With many an emphatic nod of the head we were told: 'You *caunt* drink the water of Egypt. You shall have to use wine.'

Well, we awaited developments. At Alexandria we found nothing new in the case. At Cairo and vicinity it was the same—good water everywhere, and no trouble from it. We began now to suspect we had been mistaken; so asking the Rev. Mr. Harvey, a missionary of the United Presbyterian Church, what were the facts with regard to the water there, he said: 'You can drink it without stint. I have lived here twenty-one years and never used anything else. There is no better water in the world

than that of the Nile.' At Suez, Ismalia and Port Said our experience was no different. By this time we began to observe that no small per cent. of the hotel proprietor's profits is from his sales on liquors. At Cairo I counted one hundred and one different kinds of wine and brandy on the bill of fare at our hotel. These drinks are sold very high. It is safe to estimate that one-third of the hotel bill is for wine for those who use it. The interests of these inn-keepers are subserved by giving currency to the supposition that it is unsafe to use the water of those lands.

When we came to enter the 'Promised Land,' we were warned more particularly than ever, that now, at any rate, it would be hazardous and unwise to drink much of the water. Another party of tourists, more than half of whom were clergymen, were most of them persuaded to lay in a ten-dollar stock of wine apiece before leaving Jerusalem for Damascus and Beirut. None of our number did so, and all came out right in the end. In many parts of Palestine the water is scarce and poor, but we had no difficulty whatever in finding abundance for all purposes, and perfectly healthful. At Beirut we learned the experience of the other party, and it was both amusing and instructive. It was a Presbyterian clergyman who told me, and he had been one of the dupes. He said: 'Talk about the water being different in different places—the *wine* is different.' And then he narrated how it invariably made him sick. It had the same effect upon the habitual drinkers of their company. The sum of their experience was that *the total abstainers went through all right, while every one of the wine drinkers was sick on the way*, and two or three of them broke down entirely, and had to turn back to Jerusalem. This brother, after a few days, smashed his bottles in disgust, and had good health after drinking water only.

After passing through Asia Minor and Greece, we next came to Southern Italy. Here, again, we were told that we had at last come to a place where there was no alternative; it was either wine or sickness. No one could drink the water at Naples and Rome with impunity. Our experience in the Alps and Northern Italy was no criterion for these localities. But we were not hasty to distrust what we had already learned, and the remainder of our tour only confirmed it. An intelligent, English-speaking banker of Naples said in answer to my inquiry: 'We have the best water in the world. It is brought from the mountains, thirty miles away.' We found no reason to doubt the estimation in which he held it. At Rome identically the same language was used by the enthusiastic citizens in praise of their fountains, and they are correct in their opinion. In Switzerland, Germany, Belgium and Holland we shared the same beneficial effects from the water which we found everywhere. And now, if you were to impanel our party of twelve as a jury on the water and wine question for tourists, their unanimous and instantaneous verdict would be, that water everywhere is safe and healthful, and that the prejudice for wine is a delusion and a hoax. The only one of our company who habitually used wine was our, in other regards, excellent conductor, and he was the only one who was habitually breaking down and getting sick. So, having proved all things upon this mooted question, we are ready to 'hold fast that which is good.'"

CHRIST "REJECTED."

Nay, not rejected—but undeified.
  The miracle left out of my belief,
  I find him greater comfort in my grief,
And bring him even closer to my side.

Since he was mortal, even as am I,
  And yet so God-like, may not I control
  My earthly nature, and lift up my soul
To Christ's own perfect standard, if I try?

I hold that he stands nearer to all men,
  And fills a higher and more useful place,
  Than when he wore a supernatural grace:
"What man has done, that, man may do again."

Say not that I reject him. He is mine,—
  My spirit-guide, my counsel, and my brother—
  Nearer to me by far than any other.
A mortal man?—Yes, in his life divine.

—*Ella Wheeler Wilcox.*

A GLIMPSE INTO THE RESULTS OF UNITARIAN MISSION WORK IN COLLEGE TOWNS.

In the midst of the many discouragements incident to the Unitarian ministry, there come now and then glad bits of encouragement which compensate for many dark days. Perhaps the missionary in college towns is especially fortunate in this respect. The following letter will fit into the personal experience of each of our college town pastors, and will also, we think, prove an inspiration to others, not in college towns, and not ministers, to consecrate themselves anew to the dissemination of a gospel so full of sweetness and light. It comes from a recently graduated lady physician now practicing in a hospital in Boston; and though it was written with no thought of publication, we are sure we shall violate no proprieties if we give it to our readers:

BOSTON, Mass., Nov. 9, 1887.

Dear ———:

I sit down feeling that it will be thoroughly impossible to send you the letter that is in my heart, and yet trusting that you will understand it, even through its imperfections.

Each day I am coming into closer sympathy with your work. I am grateful to you for what you are doing for my brother, still in the University, and, as my life expands and blossoms under the kindly sunlight of my new faith, you and the good church in ——— seem an integral part of it.

My last year in ——— gave me more than my three years before, religious freedom in a full sense. No church will ever be as beautiful to me as the one in ———, and I cannot tell you how much I have missed it. While on my way to Boston, making little visits on friends "en route," I attended orthodox churches at various places, and I make no exaggeration when I say it seemed to me I was, by some strange necromancy, transplanted into the Middle Ages. Such a chilling theology, such abnormal and repulsive ideas of God, such superstitious views of the Bible, and such complacent stationariness! When a supposedly educated minister in this nineteenth century told his people that one of the uses of sickness is that we may understand that we are of no special use in the world, that God doesn't need us—if we should die, things would go on just as well—God would get along without us—why, I thought that his congregation showed the effect of his preaching—it was only a limited number of people that could get inspiration from such sentiments.

I had a good many illustrations saved for you. I give a few. A friend of mine has her life visibly shadowed by fears in regard to her husband's salvation, because he is not able to bring his broad, humanitarian ideas within the compressed limits of the popular theology; and yet he is a grand sort of man, devoted to his family, kind, generous, helpful, unselfish, and every boy within a radius of five miles adores him.

I had an Irish woman among my patients this summer, and was quite mystified by her persistent high temperature, for which I could find no adequate cause. At last I suspected mental worry, and found out that she was in mortal terror lest her wee baby should die before baptism was administered—the child was perfectly well. But I learned that she had lain awake night after night with the child across her breast, in an agony of tears and prayers, supplicating for its life till it should be baptized. After the ceremony her temperature subsided, and she told me that she wouldn't feel badly now if the baby died—it would go straight to heaven. I preached her quite a spirited sermon, I assure you, which, I believe, will have its effect.

One Jewish woman brought her child, dangerously sick with bronchitis, out into a northeast storm to a sister-in-law's, because it was cold in her own house, and she was not permitted by her religion to make a fire on their Jewish Sabbath. I was also eloquent, in bad German, in this case. And the pictures which the Catholics have in their houses! No susceptible person could endure their baleful influence.

There is one inspiring thought that I have when I think of what you are doing, and that is, that I can work and am

working with you. I don't argue with my friends. I know how sacred their beliefs are to them, but I let little suggestions fall as I can, and I depend largely on Unitarian literature. For instance, I have opened the eyes of a number of people by your little book. I have loaned it among my nieces and nephews, and I see that a good many of my friends are gradually veering round to a brighter outlook on religious subjects. I feel that I am doing something for mankind. Let me tell you of my P. O. Mission work, for I am engaged in that, too. Miss ——, of Brookline, who is one of the directors of our hospital, heard me say that I wanted to do something in the Post-office Mission work, and she went to the publishing house of the A. U. A. and learned that I could have a good many tracts free, and could have a few books that are published there. My heart bounds with joy when I think of the good I can do with them.

And I am going to be "de facto" a Unitarian missionary wherever I go, that I may in slight measure show my gratitude for what my conversion has done for me. I cannot express it to anybody —it is a new existence, the shadows have largely rolled away even in this life. I do not feel that I have ever really lived before. To be a Unitarian and be able to work—that comprises all one needs in this life; but to be a Unitarian and a physician, and be able to work—that transcends all desires, and makes the future a glowing panorama of ever-varying opportunities to cheer, help, and touch with magic fingers the lives of all with whom one comes in contact. Now please do not say that I am too enthusiastic, and that I shall be doomed to disappointment, and that as I grow older the landscape will become more somber —people have always prophesied that to me, but it is not true. For instance, my life in dispensary practice this last summer—in one of the worst parts of the city—was a perfect delight to me, because I could help people and with no thought of recompense. I have made warm friends. The poor know that I really at heart care for them; children learn to trust me—I was literally the bearer of glad tidings of great joy. I never began to be as happy as I am now, and I know, since, according to Carlyle, "I have made my charge of wages a zero, that the world is under my feet." All striving souls belong to me, and my universe is growing larger all the time. With heartiest sympathy in your work, which has been of such great value to me, and whose influence extends so far, I am, most sincerely yours,

———.

A VISION.

TOLD BY PROF. JAMES DRUMMOND, IN THE *Sunday-School Helper* (LONDON) FOR THE BENEFIT OF CERTAIN ONES WHO DO NOT TEACH IN THE SUNDAY-SCHOOL.

One day I was in the spirit, and my soul was filled with an earnest longing to do some work which would benefit my fellow-men. While I mused, there appeared to me one with a fair countenance: there was a tender benevolence in his smile, and deep penetration in his eyes, so that he seemed to pierce through every disguise of my heart, and yet without any sting of reproach. I was strangely drawn to him; and it was curious that, just because he appeared to be so perfectly holy, I felt that I could confide to him all my weakness and sin, and grow strong in his strength. Then he said to me, "My brother, there is a class in a neighboring school that wants your care. There are six or seven children waiting to be taught that they are children of God; will you teach them?"

And I answered, "I was thinking of some great plan that will benefit multitudes of my countrymen, and not of the drudgery of teaching children."

Then he replied, "He that is unfaithful in that which is least will be unfaithful in a larger service; and the path of duty which lies before your feet is the path which you must tread."

When he had spoken thus, a divine voice became clear within my soul, and told me that teaching these children was the next work for me; and I grew ashamed of my vain-glorious plans and and my blindness of heart, and said, "Teacher, I will go." And immediately I saw that the soul of a child was more than I could measure, and that to teach

it worthily was beyond all my desert; and now I shrank from the task, not because it was drudgery, but because it was too great for me. So I said, "But how shall I be made fit for such a holy service?"

And he answered me, "You must love the children, and long with a great longing to feed their souls with the bread of eternal life."

Then I said, "Yes, I know that the power must be *in* me; but I have not this power. O my teacher, tell me where I shall get this love."

And he answered and said to me, "This power is the power of God, and must be sought from God, who gives his holy spirit to those that ask him. If you claim it as your own, it must vanish. Give up all to God, and then he will dwell within you, and will speak and act through you. Of yourself you can do nothing."

I was humbled, and felt my exceeding weakness; and yet in the midst of this weakness there was a new sense of power and of an unseen fellowship, which made the fountains of my life gush with a hitherto unknown joy, though at the same time I had never had such painful memories of former sin and selfishness of heart. I was full of gratitude to the stranger whose wondrous tones of commanding gentleness had brought me this new consciousness, and I said to him, "Tell me, dear teacher, shall I never again grow weary in well-doing, or cease to feel the hand of God leading me?"

Then said he, "Dark days must come, for only through much tribulation can men enter into the kingdom of God. But, oh! my brother, I have been wonderfully blest, and I can help you. In my faith your faith may revive; for the revelation of the Father seems to me as an open vision, and I yearn to shed this light over mankind. Come to me when you are weary and heavy laden, and I will give you rest."

And I marvelled at the graciousness of these words, and I believed, for I saw his face as it had been the face of the Son of God. And I said, "Yet, my beloved teacher, tell me this one thing: will my constancy last? Will pleasure and love of ease lead me astray, or shall I have fortitude to deny myself in the day of temptation?"

And he answered, "All things are possible to him who has faith. Temptations and offenses must come; but be of good cheer; in me you will have peace, for I have overcome the world. My Father put such love into my heart that through the simple power of that love I gave up all that the world holds dear, and passed by a cross into eternal life. Thus whosoever will lose his life for my sake shall find it."

Having said these words, he vanished out of my sight. Then I knew that it was the Christ; and I bowed my head and worshipped.

ONE UPWARD LOOK EACH DAY.

Sunday.

Let there be many windows in your soul,
  That all the glory of the universe
May beautify it. Not the narrow pane
  Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
  The blinds of superstition; let the light
Pour through fair windows broad as truth itself,
  And high as God.

Why should the spirit peer
  Through some priest-curtained orifice, and grope
Along dim corridors of doubt, when all
  The splendor from unfathomed seas of space
Might bathe it with thier golden waves of love?
  Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
  And throw your soul wide open to the light
Of Reason and of Knowledge. Tune your ear
  To all the wordless music of the stars
And to the voice of nature, and your heart
  Shall turn to truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
  Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
  Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole.

Ella Wheeler Wilcox.

MONDAY.

Every day has its dawn,
  Its soft and silent eve,
Its noontide hours of bliss or bale;—
  Why should we grieve?

Why do we heap huge mounds of years
  Before us and behind,
And scorn the little days that pass
  Like angels on the wind?

Each turning round a small sweet face
  As beautiful as near;
Because it has so small a face
  We will not see it clear.

We will not clasp it as it flies,
  And kiss its lips and brow;
We will not bathe our wearied souls
  In its delicious now.

And so it turns from us, and goes
  Away in sad disdain;
Though we would give our lives for it,
  It never comes again.

Yet every day has its dawn,
  Its noontide and its eve:
Live while we live, giving God thanks;
  He will not let us grieve.

Dinah Muloch Craik.

TUESDAY.

As one who through a tree
  Looks unto distant sunlit hills,
And cannot see
  Their beauty through the branching tracery;
    So we
From this dark world of which we are so fond,
  Through the dense branches of the tree of care,—
Which, although leafless, all our vision fills,—
  Can scarce discern the radiance fair
Of the bright world beyond.

Anna E. Hamilton.

WEDNESDAY.

Let nothing make thee sad or fretful,
Or too regretful,
    Be still;
What God hath ordered must be right,
Then find in it thine own delight,
    My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
    My heart?
One watches all with care most true,
Doubt not that He will give thee too
    Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
    But rest:
Thou knowest what God wills must be
For all His creatures, so for thee,
    The best.

Paul Flemming.

THURSDAY.

My days are as the grass,
Swiftly my season's pass,
  And like the flower of the field I fade;
O soul, dost thou not see,
The wise have likened thee
  To the most living creature that is made.

My days are as the grass;
The feet of trouble pass,
  And leave me trampled that I cannot rise;
But wait a little while,
And I shall lift and smile,
  Before the sweet congratulating skies.

My days are as the grass;
Soon out of sight I pass,
  And in the bleak earth must hide my head;
The wind that passes o'er
Will find my place no more,—
  The wind of death will tell that I am dead.

But how shall I rejoice.
When I shall hear the voice
  Of Him who, keeping spring with him always,
Lest hope from men should pass,
Hath made us as the grass,—
  The grass that always has another day.

Carl Spencer.

FRIDAY.

This world I deem
But a beautiful dream
  Of shadows that are not what they seem;
Where visions rise,
Giving dim surmise
Of the things that shall meet our waking eyes.

I gaze aloof
On the tissued roof,
  Where time and space are the warp and wool,
Which the King of Kings
As a curtain flings
  O'er the dreadfulness of eternal things,—

A tapestried tent
To shade us meant
  From the bare everlasting firmament,
Where the blaze of the skies
Come soft to our eyes
  Through a veil of mystical imageries.

But could I see,
As in truth they be,
  The glories of Heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvellous curtain of blue and gold.

Soon the whole,
Like a parched scroll,
  Shall before my amazed slight uproll;
And without a screen
At one burst, be seen
  The Presence wherein I have ever been.

T. Whitehead.

SATURDAY.

Is it not often so,
  That we only learn in part,
And the Master's testing time may show
  That it was not quite "by heart?"
Then He gives, in His wise and patient grace,
  That lesson again,
With the mark still set in the self-same place.

Only stay by his side
  Till the page is really known,
It may be we failed because we tried
  To learn it all alone,
And now that he would not let us lose
  One lesson of love,
(For he knows the loss) —can we refuse?

Frances Ridley Havergal.

ILLUSTRATIONS OF UNITARIANISM

STATEMENT PREPARED BY REV. JOHN C. KIMBALL AND PUBLISHED BY THE UNITARIAN SOCIETY, HARTFORD, CONN.

I.

GOD.—One Being, one Person, one All-embracing Spirit, his nature, Love; himself our Father; creating and pervading the Universe, yet distinct from it; knowable so far as man is made in his image; unknowable in his infinity beyond.

Hear, O Israel, the Lord, our God, is one Lord—Mark xii, 29. God is a Spirit—John iv, 24. To us there is but one God, the Father—I Cor., viii, 6. There is one God and Father of all, who is above all and through all, and in you all—Eph. iv, 6.

JESUS CHRIST.—A Man, made in all points like other men, one with God only as it is possible for all men to be, and trained up gradually by the Divine Spirit to be the leader and embodiment of the highest religious truth and the Saviour of the world.

There is one God and one mediator between God and men, the Man Christ Jesus —I Tim. ii, 5. Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs which God did by him—Acts ii, 22. In all things it behoved him to be made like unto his brethren—Heb. ii, 17. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one with us—John xvii, 20-21. I can of mine own self do nothing—John v, 30. The Father sent the Son to be the Saviour of the World—I John iv, 14.

MAN.—A child of God, made in his image, born in his kingdom; all parts of his nature, bodily and spiritual, good in themselves, but needing development and perfecting; often as a free agent choosing wrong and becoming sinful, yet always capable of endless, upward progress; the two sexes equal in their rights, and each needing the other's help in all spheres of action.

God created man in his own image, male and female created he them—Gen. i, 27. Jesus said, Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven—Matt. xix, 14. God made man upright, but they have sought out many inventions—Ec. vii, 29. Be ye perfect, even as your Father in heaven is perfect—Matt. v, 48. Ye are all one in Christ Jesus—Gal. iii, 28. What God hath joined together let not man put asunder—Matt. xix, 6.

THE BIBLE.—The best record of the world's early religious growth; some parts of it local, temporary, fallible and imperfect, and some of everlasting truth and value; the whole to be read and judged with the constant use of reason, common sense and spiritual insight.

First the blade, then the ear, after that the full corn in the ear—Mark iv, 28. It hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies—Matt. v, 43-44. Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven—John vi, 32. We should serve in the newness of spirit and not in the oldness of the letter—Rom. vii, 6. The letter killeth, but the spirit giveth life—2 Cor., iii, 8. I speak as to wise men: judge ye what I say —I Cor., x. 15.

RELIGION.—An experience consisting alike of piety, benevolence and morality; loving, doing and being.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. The second is like, namely this, Thou shalt love thy neighbor as thyself—Mark xii, 30-31. Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world—James i, 27. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven—Matt. vii, 21.

THE SPHERE OF RELIGION.—Business, politics, reform, the family, the affairs of daily life and the saving of society, equally with the church, the world to come and the saving of the soul.

The field is the world—Matt. xiii, 38. This Gospel of the kingdom shall be preached in all the world—Matt. xxiv, 14. Not slothful in business, fervent in spirit, serving the Lord—Rom. xii, 11. I came not to judge the world, but to save the world—John xii, 47. Provide things honest in the sight of all men—Rom. xii, 17.

CHRISTIANITY.—The method of leading men to religion, the principles of which were lived, embodied and taught by Jesus Christ.

I am the way, the truth and the life—John xiv, 6. I am come that they might have life, and that they might have it more abundantly—John x, 10.

THE TRUE CHRISTIAN.—Every one who has the spirit of Christ, and is seeking to live in accordance with his gospel.

If any man have not the spirit of Christ, he is none of his—Rom. viii, 9. By this shall all men know ye are my disciples, if ye have love one to another—John xiii, 35. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me—Matt. xxv, 40.

SALVATION.—The rescue of the whole man, body and soul, heart and life, from his sins, and from his sense of alienation from God, having many methods, but available in none without personal righteousness and well doing.

Thou shalt call his name Jesus, for he shall save his people from their sins—Matt. i, 21. Believe on the Lord Jesus Christ and thou shalt be saved—Acts xvi, 31. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven—Matt. vii, 21.

THE "AGASSIZ ASSOCIATION" AND THE "SWISS CROSS."

Rev. Arthur Beavis, of Iowa City, Iowa, prepared for the Chicago Sunday-school Institute, a paper, since published in *Unity*, entitled "An Undeveloped Side of Unity Club Work." In this paper he gives an account of the "Agassiz Association," a study organization for young people, to which we are glad to call attention. We do not believe that our churches can ever grow strong, or do their true work, on a principal diet of literary or scientific study. It is the distinctly religious side of our church work and life that most needs developing. And yet we recognize the value of literary and scientific clubs and classes in their place; and we think Mr. Beavis may well, in this connection, press the claims of the Agassiz Association. He says:

"There is in this country at present an association for the advancement of science, intended especially for the benefit of the young, which is so admirable in its nature and organization that I am persuaded our Unity Clubs can do nothing better than to work along the same line and even under the same name. I refer to the "Agassiz Association," which now has over 900 Chapters, and which ought to be represented in every Unitarian church in the land. Of the many educational associations for independent study, this is the only one dealing exclusively with natural science, devoting itself principally to the scientific education of young people. In its method of work it endeavors to embody the spirit of that noble teacher whose name it bears,—that is, the study of science by means of actual acquaintance with natural objects themselves, rather than by printed representations and descriptions of them.

To give you some idea of the amount of real work which boys and girls will do in such an association, I will, if you please, refer to our own Chapter in Iowa City. It is composed of twenty-two members, ranging in age from fourteen years upward. They hold weekly meetings, which are conducted entirely by officers elected from among themselves, in accordance with regular parliamentary usage. The evening's programme is usually the reading of short, original papers on various scientific topics previously assigned, with notes concerning any unusual natural phenomena which may have come under the personal observation of members (as, for example, the discovery of some bird rarely seen in the locality, or hitherto unknown trait of some animal), and the presentation and description, if possible, of specimens from the animal, mineral and vegetable kingdoms. Occasionally the Chapter indulges in what is known as a field-meeting, which is a combination of picnic with scientific

work for the benefit of the Chapter. It is at such times and in the individual excursions that the specimens are chiefly gathered for the enlargement of the cabinet. During the past year the aggregate number of miles traveled on foot in these individual excursions amounted to over 600, and as a result of their labors some 500 specimens, geological, botanical and ornithological, were added to the cabinet. This can be taken, I believe, as a fair sample of the work which is being carried on by the 900 Chapters in the United States. It is a work so important in its nature, so far-reaching in its scope, that it must appeal irresistibly to all thoughtful people, and demand especial attention from Unity Club workers.

Is it not then reasonable to urge that no matter how much scientific work may be done by the regular Unity Club, there should also be as an adjunct to it, a society for young people having for its sole aim the study of natural objects? And as such an annex would be practically an Agassiz Association, why should we not go a step farther and make it so in name?"

Mr. Beavis asks us to call attention to the *Swiss Cross.* This is a very attractive monthly of popular science, for young people, edited by H. H. Ballard, the president of the Agassiz Association. Each number contains, besides articles on science, reports from the various Chapters of the Association in the country, with accounts of the work that they are engaged in. Its price is $1.50 a year. Through Mr. Beavis it may be obtained for $1.00 a year.

CHRIST WITH US.

"Or else believe me for the works' own sake."
Dear Lord, even now thy works we daily see
Greater, more numerous, than in Galilee
Or far Judea. While kind watchers make
Their dying pillows soft for those who wake
In pain; while little children laugh in glee,
Snatched from the evil streets; while purity
Receives the lost; while kind physicians take
The helpless idiot and soothe away
His evil spirits; while the blind are taught
To see, the dumb to speak, why need we pray
With longings sad for greater faith in aught
Thou didst of old? "He who on me believes
Shall also do as I, and greater works than
these."

EMERSON AS A RELIGIOUS TEACHER, IN THE LIGHT OF HIS LAST BIOGRAPHY.*

Surely a new era has begun in biography making. Cross's Life of George Eliot, Samuel Longfellow's Life of Henry W. Longfellow, and Cabot's Memoir of Emerson, are its advance guards. A man need now fear his biographers no more than himself; for they are to be but his mouth-pieces, letting him speak for himself through his letters, journals, and the reminiscences of his friends. Indeed Emerson, of all men, had least cause to fear what others should say of him. A character like his, so singularly free from pretence and concealment in life, had no reason to dread any revelation after death. Cabot was Emerson's literary executor, and hence had access to all the available sources of information. We are given in his book much that is new, as well as much that is old newly stamped with authenticity.

He states his purpose, in the preface, as follows: "My aim has been to use these opportunities to furnish materials for an estimate of him (Emerson) without undertaking any estimate or interposing any comments beyond what seemed necessary for the better understanding of the facts presented. Where I may seem to have transgressed this rule, I am in truth for the most part summing up impressions gathered from his journals and correspondence, or from the recollections of his contemporaries."

The right presentation of the facts of Emerson's life, however, is in itself an estimate. We can not praise too much Mr. Cabot's discrimination and like-minded sympathy in selecting and arranging them. He may have had differences of belief from Emerson, but he has not obtruded them or allowed them to color his story. He feels that it is Emerson we seek, not his biographer.

So much for the general characteristics of the memoir. We will notice a little more at length the great central thoughts of Emerson's religious and

* A Memoir of Ralph Waldo Emerson, by James Elliot Cabot. 2 vols. Houghton, Mifflin & Co. $3.50.

ethical teaching as suggested by the two chapters on Transcendentalism and Religion.

From youth with its aspirations and enforced frugality through a devout and earnest manhood to a serene old age, the strongest bent of Emerson's mind was toward religion, toward a realization of an omnipresent deity and the persistent relation of every existing thing to the same. As an example of his habit of giving religion a first place, there comes to mind the judgment he pronounced on Landor, Coleridge, Carlyle, and Wordsworth, after having conversed with them: "Especially are they all deficient—all these four, in different degrees, but all deficient—in insight into religious truth."

Let us see what his belief was concerning God, Nature, and Man. His religion was based upon no elaborate theology, but upon the simple and far-reaching principle that the first and only reality is God, or Mind, or Truth, or Soul, whatever term we may use in attempting to designate the all-comprehending but incomprehensible Power whose working we see in us and about us. Matter is the symbol and outward expression of Mind. This is no cold idealism, but the most significant fact of existence; it invests the smallest atom with religious meaning.

Nature and man are the incomplete embodiments of God. "Nature, or the existing world, is the realization of the Divine Mind in time and space; the effect of the universal cause. But man is not simply a part of nature, not mere effect, but potentially shares the cause." (Cabot.) "Our compound nature differentiates us from God, but our reason is not to be distinguished from the Divine Essence. To call it ours seems an impertinence, so absolute and unconfined is it. The best we can say of God, we mean of the mind, as it is known to us. It is in all men, even the worst, and constitutes them men. In bad men it is dormant, in the good efficient; but it is perfect and identical with all." (Emerson's Journal.)

Man perceives God only in so far as he is like God. If he will open the soul within him to the Soul without, he shall be filled with infinite goodness and truth. Let him purge his spiritual eye, he shall see God as surely as he sees the sun. The spiritual eye is Reason, as distinguished from the understanding. "Reason is the highest faculty of the soul, what we mean often by the soul itself: it never *reasons*, never proves; it simply perceives, it is vision." (Journal.) Or, as he elsewhere puts it, we perceive religious truth by a species of moral imagination rather than by arguments of the understanding. Emerson himself could neither argue nor see the use of establishing the truth by arguments. "No theological arguments will ever prove the being of God to an unreligious man, any more than scientific arguments about light will prove to a blind man the reality of colors." (Cabot.) But Kant gave to the ideas of Reason, whose objects are God, the soul, and nature as a whole, the name Transcendental, to distinguish them from the finite conceptions of the understanding. Because of a like distinction between Reason and Understanding, the term Transcendentalists came to be applied to Emerson and his fellow thinkers.

But are a man's intuitions an unfailing guide to truth? Yes: if they are real, not imagined intuitions. But a man shall not be in haste to call every compound of the fancy an intuition. They come infrequently and with power. Belief in intuition is not necessarily a conceited exaggeration of one's own opinions. "Intuition, with him [Emerson], means something very different from infallible knowledge; it means, to use his own words, the openness of the human mind to new influx of life and power from the Divine Mind. His reverence for intuitions and his distrust of reasoning were only the preference of truth over our past apprehension of truth. Reasoning, in the sense in which he contrasted it with intuition, is the application of a rule taken from past experience. We shut ourselves up in creeds, in scientific formulas, in general maxims which we have found sufficient. We stop thinking and then appeal to religion to justify us. Reverence for

intuitions meant to Emerson resistance to the sleep that is apt to come over our spiritual faculties, making us insensible to the unfailing intimations that nothing in this world is final; that all conclusions are provisional, all ends momentary; that the best may be succeeded by a better." (Cabot.)

The ethical import of belief in intuition is very great, and appears in the rank given by Emerson to individuality of character. "Other creatures are generic and have no individuals. One is just like another, and each acts after his kind. But every man is a new and incalculable power, of whom it can only be predicted with certainty that he possesses some faculty never yet unfolded. He stands in a unique relation to the Divine Spirit; hence no rule of conduct for another can perfectly meet the demands of his nature. Each is a kingdom unto himself; if he rule it well, then shall the whole world be well ruled. Character is the basis of all improvement and progress. Would you reform men, you must reform the *man.* It is of little moment that one or two or twenty errors of our social system be corrected, but of much that the man be in his senses. Society gains nothing whilst a man, not himself renovated, attempts to renovate things around him."

It is easy to see that with such broad conceptions of God, Nature and Man, no half-statement of religious truth would be accepted by Emerson as final. Yet he had no burning intolerance of falsehood, superstition and form, provided they were accompanied by a deep piety. He was convinced in such a case that they must conceal a living truth. By those who did not understand him, he was considered hostile to Christianity. Cabot thus describes his position with reference to it: "He was very far from regarding the Christian religion as a delusion. He could not share the belief in the particular redemption of a chosen portion of mankind, but he rejected it, not as a delusion, but as a narrowing of truth." Emerson himself says: "I believe the Christian religion to be profoundly true—true to an extent that they who are styled its most orthodox defenders have never, or but in rarest glimpses once or twice in a lifetime, reached. I am for the principles; they are for the men. They reckon me unbelieving; I with better reason, them. They magnify inspiration, miracles, mediatorship, the Trinity, baptism, the eucharist. I let them all drop in sight of the glorious beauty of those inward laws or harmonies which ravished the eye of Jesus, of Socrates, of Plato, of Dante, of Milton, of George Fox, of Swedenborg. They think that God causes a miracle to make men stare, and then says, Here is truth. They do not and will not perceive that it is to distrust the deity of truth, its invincible beauty, to do God a high dishonor, so to depict him. They represent the old trumpery of God sending a messenger to raise man from his low estate. Well, then, he must have credentials, and the miracle is the credentials. I answer, God sends us messengers always. I am surrounded by messengers of God, who send me credentials day by day. Jesus is not a solitary, but still a lovely herald."

With regard to the founder of Christianity, Cabot says: "To Emerson the fact that was imaged in the dogma of Christ's divinity is the infinitude of man's nature; the boundless inspiration that opens to him as he opens himself to receive it. The Liberal preachers, he thought, in place of occupying themselves with the speculative errors of Calvinism, or with any questions of ontology, ought to take their stand upon the ground of universal human experience, and call upon men to behold the presence of God in every gleam of human virtue, however dim and distorted, and not merely in the eminent example of Jesus. They ought to present the idea of salvation, not as a mystic formula, but as a universal truth, realized wherever a man, through death to selfishness, rises to the life of humanity,—a life governed by the perception that all private and separate good is a delusion."

As is well known, Emerson began his public life in the acknowledged province of religious teaching, the pulpit; but

even the Unitarian church of which he was pastor was not yet quite ready for a frank individual inquiry in matters of religion, and a conscientious abiding by the results of such inquiry; and Emerson and his church parted company, because of difference of opinion with regard to the efficacy of the observance of the Lord's supper. He then turned to the lecture field, where he continued to preach lay sermons for the remainder of his working life. He was a popular speaker, but from a different cause than that which usually lies behind popularity. He was not brilliant or fervid. His eloquence compared with that of others, as the broad sweep of the ocean with the rush of the torrent. But by its very breadth and depth it was not suited to immediate effect. He felt this characteristic a drawback on his power as a preacher. He knew that he never spoke with the convicting energy of one committed to his views, because he was never committed to them, and was always ready to change them for better, if better there were. His hearers rightly attributed his power to the man, not to what he said,—the latter gained present meaning from the countenance and bearing of one who was unequivocally a lover of truth and of men; and with time and reflection it gained acceptance also on its intrinsic merits.

IDA A. MORRISH.

EDITORIAL NOTES.

The new "Year Book" of our churches (for 1888) published by the American Unitarian Association, came to hand too late for notice in our January issue. Besides the usual features of an almanac or calendar, it contains, as heretofore, in the most concise, practicable form, nearly everything one would be likely to want to know, about the denomination—a list of all our churches in this country with their ministers, a separate list of our ministers including those not settled with churches, descriptions of our missionary associations, conferences, Sunday-school societies, ministerial associations, theological schools, various other organizations, periodicals, the books and tracts published by the A. U. A., and a list of the Unitarian churches in Great Britain. We suppose most of our ministers buy it each year; more of our lay people might well do the same. It is emphatically a book for every intelligent Unitarian home. And its price (25 cents) puts it within the reach of all.

The editor of the new Year Book speaks of the past year and its achievements, denominationally, in a very encouraging strain. He says:

> "The year has been a prosperous one for our cause. More vigorous new societies have been formed than perhaps in any other twelve months of our history as a distinct religious body. The collections, though still insufficient to meet the demand, have been larger than for many years. The Church Building Loan Fund—now, unhappily, all for the present expended—has enabled many societies to build places of worship. The mission to Japan has been commenced with happy omens. . . . All these things should cheer us, and remind us how much more liberal, active and earnest we need to be, in order to do our whole duty."

Of the laborers among us who have been called to their rest during the year, the editor of the Year Book especially mentions the names of William G. Eliot, Charles A. Farley, Henry F. Harrington, Amos Smith, David A. Wasson, and George W. Woodward,—"men who in the pulpit and in the cause of education and sound culture have given noble service."

A correspondent from one of our eastern educational towns writes: "Forty or more of the students here attend the Unitarian Church. We should have more if the parents of the students did their duty in requiring, or at least urging, their sons to attend the services of the church in which they have been reared. Is not this a matter worthy of an article in the UNITARIAN?"

We certainly think it worthy of an earnest word. One of the greatest dangers connected with the going of boys and young men away from home is the danger that in their change of surroundings they may drop their religious associations and habits, and either altogether give up church attendance, or fall into

the practice of attending only irregularly, and wherever curiosity or popularity or the wish of companions may dictate. This is particularly a danger that besets students in all our colleges and institutions of learning. They should guard against it. Their parents and friends should do all in their power to help them guard against it. It will be a poor return for their college years if they shall have gained a scientific or literary education, ever so good, and at the same time shall have lost their interest in the moral and religious side of life. There should be, need be, no such loss. We must teach the young with all the earnestness of which we are capable, that culture is one-sided, poor, and on a low plane, if it be of the intellect only; that not until it includes the moral and spiritual nature, does it become complete, worthy, adequate for life purposes.

The Field-Ingersoll correspondence in the *North American Review* seems not to be at an end yet; at least the January number of the *Review* contains another long letter from Mr. Ingersoll, besides two brief communications bearing upon the same, from other persons. The correspondence has of course been able—upon Mr. Ingersoll's side brilliant. The most gratifying feature about it, however, has been its courtesy and fairness. That a leading orthodox clergyman should carry on a discussion, on the grounds of simple reason, with the "arch-infidel" of our time, and treat him all through with perfect respect, without once presuming to dogmatize, or crack the whip of authority over him, or assume the "I-am-more-holy-than-thou" tone, is a cause for congratulation. We can but think it a sign that we are entering upon an era of distinctly broader and more candid religious thinking, an era in which discussion can at last become realy valuable for the elucidation of religious truth.

We think it must have been the verdict of nearly every unbiassed reader of the correspondence mentioned, that for the most part Mr. Ingersoll has had the better of the argument. Indeed, some of the blows that the redoubtable Colonel has struck the Calvinism of the Presbyterian Confession of Faith have been simply terrific. Mr. Field has been able to shield himself from them at all only by dexterously dodging out from behind the Confession whenever a particularly hard blow came upon it, leaving it to suffer while he escaped. Indeed, nothing about the debate has been more surprising than the degree to which the champion of Presbyterianism has found himself compelled to abandon his creed and betake himself to the principles of rational religion in order to stand any chance with his antagonist. When he did that, and in so far as he did that, he was strong.

Only to a limited extent in the debate has Mr. Ingersoll made any opposition to those religious doctrines and principles upon which Liberal Christianity is built. Indeed, the discussion makes clearer than ever at least three things:

1. The only line of successful defense that Christianity can take up in our scientific and inquiring age, is that occupied by Liberal Christianity.

2. While orthodoxy has everything to fear from Mr. Ingersoll and his school, Liberal Christianity has nothing to fear from them as antagonists.

3. The only man that can successfully "answer" Mr. Ingersoll is he who occupies the ground of Liberal Christianity. He can do it with ease. How? First, of course, he frankly confesses that three-quarters of what Mr. Ingersoll says is true. Then, as for the other one-quarter, he meets the great iconoclast's appeal to man's reason, by profounder appeals to man's reason, conscience and religious nature; in other words, he meets Mr. Ingersoll's appeal to one side of man's nature, by an appeal to the whole.

The Boston *Evening Transcript* quotes the following from an English Unitarian writer. It is very full of suggestions for us in this country:

"Our free Unitarian churches [in England]

are founded to promote truth, righteousness and love, through the institution of worship; and secularists (*quâ*-secularists) cannot help us to carry on worship. In the degeneration of the German *Freiegemeinden* we have an example on a large scale of the result of allowing the question of worship to be an open question; and we have several puny congregations to illustrate the lesson in England. So, while we ask no man his creed before admitting him as a member of the congregation, we do well to draw a clear line in our trust deeds devoting our churches and chapels to 'the public worship of God.' We may show our true liberality by being glad when secularists come to us, but we shall do them no good, while we shall lose many a genuine adherent of our own faith, unless we make it perfectly clear that we cannot go to them."

The publicity and expensive display of our funerals too often given them the air of a spectacular performance, with little in it of the simplicity and quiet befitting the expression of true grief. It is forgotten that our feelings may not thus be materialized, that true grief is unostentatious and retiring, and best shows its respect to the dead by living worthily and enshrining the one who is mourned in the heart and soul. Perhaps the pomp of a nineteenth century funeral might be passed by as a comparatively harmless relic of a barbarous love of pageantry, did it go no further. But unfortunately it does not stop here; it leads in numberless cases to a criminal waste of money by those who can not spare it, but who must, or be outdone in the externals of grief which they have not yet the knowledge or the courage to treat as unessential. This is a matter upon which we have felt strongly, and which we are more than glad to see is being taken up by both Christians and Jews. Their interest has culminated in New York City in the organization, with Bishop Potter at its head, of a society for the reform of funeral abuses. Its objects are:

First, To encourage burial in perishable coffins in simple earth;

Second, To simplify and cheapen funeral and mourning ceremonials;

Third, To secure large and ample tracts of suitable ground for burial purposes.

Along the line of its second object, the society proposes to institute the following reforms:

First, The exercise of economy and simplicity in everything appertaining to the funeral;

Second, The use of plain hearses;

Third, The disuse of crape, scarfs, feathers, velvet trappings and the like;

Fourth, The avoiding of all un-Christian and heathen emblems and the use of any floral decorations beyond a few flowers.

As to burial in the earth there may be allowable differences of opinion, but as to the avoidance of funeral display all right thinking people must agree. This society has begun a worthy work, and we heartily wish it the success it deserves. A similar work has been commenced in certain quarters before, though without making the headway that was desirable. With the present influential beginning, it is to be hoped that the movement may be taken up in all parts of the country and become general.

Is the human mind an entity? or is it only a function? This, perhaps, more than any other, is to-day the crucial question in the world of philosophical and religious thought. If mind is only a function, then what we know as the spiritual world is only a dream: philosophy cannot be anything more than scientific generalization; religion sinks into some such hollow echo of its former self as "the worship of humanity"; soul, God, immortality disappear. The importance of this question has given rise within a comparatively few years to what may be called a new science, viz.: Physiological Psychology. On its problems scholars are working in all parts of the world. It is gratifying to know that perhaps the most complete, scholarly, and able book that has yet appeared on this subject, certainly the most complete, scholarly and able in the English language, has recently been produced by an American scholar, Professor George T. Ladd, of Yale College. We mention this fact simply to call attention to the work ("Elements of Physiological Psychology," Scribner's Sons, N. Y.), and to quote, in a single sentence, the con-

clusion which Professor Ladd reaches as the result of his long, patient and profound study of essentially all that has been written or is known on this subject. It is this: "The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

THE WOMEN'S AUXILIARY CONFERENCE

held its monthly directors' meeting in Boston on January 6, and the secretary's report of the session shows a good deal of business transacted.

The primary object of the Women's Auxiliary Conference is to awaken, if possible, a sense of corporate unity among the women of all our churches by encouraging all to work on some common plan, with common aims, and to report all such work to a common centre for the encouragement of all. The common plan is that of branch organizations of the Conference, which it is hoped ultimately to establish in all the churches. The common aims are: 1st, spiritual and intellectual good to be obtained by the members, through religious or other study classes; 2d, financial aid to be rendered by the branches, to other churches, and to good works of a general denominational character, each branch undertaking in its own way to raise some money for these purposes; 3d, the dissemination of our religious thought through post-office missions. All this branch work, financial or other, is to be reported to the central organization, whose headquarters is 25 Beacon Street, Boston, each branch being entirely free to indicate the direction in which its money shall be appropriated. At the January meeting, the directors reported $552.30 on hand, of which $338.00 were appropriated according to the special requests of the branches contributing it.

THE JANUARY MEETING OF THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The New York League seems to have been, as nearly as possible, a spontaneous growth, as it is certainly one of the most interesting of our women's organizations in the denomination. Our correspondent writes:

"A desire expressed by a New York lady, that the ladies of the seven churches, in and around New York and Brooklyn might have some acquaintance with each other, brought out a response from a Brooklyn lady. Consultations followed, and a meeting was called,—in fear and trembling,—fear lest few would care to attend or contribute papers, and lest discussion should prove a failure through timidity. But all our fears have proved groundless. We had 250 at our first meeting in November, and have had quite 450 at each meeting since; writers and speakers have responded promptly and admirably, and the discussions have been carried on strongly, and without any awkward pauses.

"The third meeting of the League was held in All Souls' Church, New York, January 6th, Mrs. T. C. Williams presiding. Four hundred and fifty women were present. The religious news committee gave an encouraging report of the Unitarian Society in Newburg, of an awakening interest in Unitarianism in Oswego, and the prospect of a prosperous future to the Harlem Church, with Rev. Merl St. Croix Wright as pastor.

"The philanthropic news committee considered the Indian question.

"The paper of the day was prepared and read by Miss Nathalie L. Vidand, upon 'So-called Social Duties,' and touched upon the following points: enslaving conventionalities, house-keeping *vs.* home-keeping, busy idleness, the moral principle in dress and house decoration, are the æsthetic refinements of to-day a spiritual gain? The speaker urged every woman to pause and consider before entering into the slavery of conventionalities: to be, besides the order-producing housekeeper, the pro-

moter of a happy *home life*, encouraging healthy living and dressing, industrious habits, and love of beauty, and through these promoting spiritual growth. The paper was an admirable starting point for the discussion upon how these should be accomplished, and their relation to human life and progress.

"Mrs. J. H. Morse emphasized the truth that a sincere purpose and genuine action had a power before which 'conventional propriety' became insignificant.

"Miss Anna C. Brackett argued that we should not permit about us anything not real. She thought our house ornaments had better be plaster casts of good statues, than the expensive creations now called bric-a-brac. She pleaded for more sunshine in the house, as it was better to have faded carpets, than for the children's cheeks to lack color.

"Mrs. J. Warren Goddard spoke earnestly upon the duty of all women to express in their own persons and lives all the outward beauty possible to them in dress, ornaments, and lovely home surroundings, that they might through them bless others. To illustrate the influence of outward beauty, she spoke of her experience at her Five Points Mission class.

"Mrs. Sophia Mapes Tolles spoke from the artist's standpoint, and urged that we must deepen our lives and rise, by visions or prophecies, and unless we have these within ourselves, should draw about us the works of prophetic souls (artists) that they may help us to the vision, and uplift us into a higher life.

"Many other earnest, bright women took up the discussion and held the interest of the audience till lunch time. The next meeting will be held in Unity Church, Brooklyn, February 3d, at 11 o'clock a. m."

H. E. D.

A MEMORIAL TO A NOBLE WOMAN.

A beautiful memorial to Helen Hunt Jackson and her labors in behalf of the Indians will be the Ramona Indian Girls' School, which is building at Santa Fé, N. M. The building will cost $30,000 and will accommodate one hundred and fifty pupils. Students will be retained from two to five years. A New York architect contributed the design, which is patterned to some extent on the old cliff dwellings of New Mexico and Arizona. Government aid will largely pay for building the school, but the cost of furnishing must be defrayed by private subscriptions. A fine portrait of Mrs. Jackson has been given, and one rich woman devoted her jewels to the furnishing of a memorial room.

TEMPERANCE TEXT-BOOKS.

A petition signed by many prominent persons has been addressed to publishers of text-books on "Scientific Temperance," (designed for use in the public schools), asking them "to revise their publications to conform to the latest results of scientific inquiry, and to meet the terms and spirit of the recent State laws on the subject." A small circular says:

"During the last five years, the Legislatures of twenty-three out of our thirty-eight States, and the National Congress for all the ten Territories, have made the study of Scientific Temperance compulsory 'for all pupils in all their public school.' It was the intention of those who secured these laws that the children should have the latest science concerning the *dangers and hurtful qualities of alcohol, used in any degree*, and *the peril of forming the habit of its use*. The law requires this; nothing less than this will ever satisfy its friends. Those text-books that only point out the evils of *drunkenness* and the danger of *excessive* use of alcoholic drinks and narcotics, do not meet the requirements of the law, and do not satisfy those who secured its enactment, and who are determined to secure its enforcement."

We presume the petition will in time bring about the desired revision; but this will not help the classes now using the objectionable text-books. It occurs to us that another petition should be sent through educational journals to all teachers, most of whom are earnest temperance advocates, to see to it that the *spirit* of the law is carried out in

their teaching of the subject, from whatever books, and to use their influence to replace poor text-books by others which conform to the spirit of the law. Since nine-tenths, probably, of our teachers are women, this will be woman's work for temperance in the schools.

DOMESTIC EDUCATION.

Other educational work, too, besides that connected with the cause of temperance, is calling for woman's aid,—notably in the direction of household economy. A writer in the *Pall Mall Gazette* proposes that housekeeping schools shall be established in England similar to those in Germany. "Every girl in Germany, be she daughter of nobleman, officer, or small official, goes as soon as she has finished her school education into one of those training establishments." The rich go where they pay highly. They are never taken for less than a year, and every month has its appropriate work: preserving of fruit and vegetables, laying down meats, the care of eggs and butter, preservation of woolen clothes, repairing of household linen, etc. Besides these general branches of housewifery, they are taught cooking, clear starching, the washing of dishes, the care of silver and glass, dusting and sweeping, laying of a table and serving—in brief, all the duties which will fall to their own lot or to servants whom they employ. As a result the menage of a German matron is perfection, according to German ideas.

America, too, needs just such housekeeping schools, not simply as training schools for servants, but for our own daughters as well, in all departments of household economy. A beginning has already appeared among us in the popular cooking school, and in the scientific domestic department introduced into some of our agricultural colleges, as in that of Iowa, and into Purdue University, Indiana. We are glad to see that Mrs. Emma P. Ewing, professor of domestic economy in Purdue University, Indiana, has been engaged by the regents of Kenyon College, O., to deliver a course of lectures on household science, during February, to the young ladies attending that institution.

In the same line is the call extended to Miss Isabella Prince, of California, by the imperial government, to go to Japan, to organize a national school of domestic service for the special purpose of introducing American customs into that empire.

A NEW HOSPITAL FOR WOMEN

has been opened in Chicago by two lady physicians, Dr. Lucy Waite and Dr. Clara W. Peaslee. Dr. Waite is a graduate of a Chicago medical college, who afterwards spent two years in a medical college in Vienna, and a term in Paris, studying especially the surgery applicable to diseases of women. The object of the hospital is to furnish to women, board, treatment, and competent surgical aid by women, all under the same roof.

UNIVERSALIST NOTES.

THE HONORED DEAD OF THE YEAR.

Within a very few weeks the Universalist Church has lost by death some of its most loved and trusted members. Dr. Balch, and Father Bunn, in the west, and Rev. Henry Vose in the east, have been among the most honored of our older ministers; while Rounds and Lyon from the younger men can ill be spared from their posts. The ranks of the laity, too, have suffered. The venerable Ensign Chandler was one of the oldest members of the First Church in Lynn, Mass.; Deacon Perry was one of the truest souls in Shawmut Avenue Church in Boston. No more earnest and devoted Universalists ever lived than Wm. S. Johnson, of Providence, Henry T. Spear, of Boston, and A. E. Edwards, of Jersey City. It is a serious loss to any Christian body to be deprived of the services and the bodily presence of such men as these. There is, indeed, a consolatory thought in the reflection that they were all men who will be as great a loss to the communities in which they lived, as they are to the church. They were typical examples of that upright, God-fearing, man-loving character, which is the pride of our liberal Christianity. It will be a good while before "ethical culture" produces anything better. Blessed be the memory of these good men. "The righteous shall be in everlasting remembrance."

It may be permitted to the writer of these notes to pay his tribute of love and honor to the memory of another of those who have so recently gone away into heaven. In the death of Wilmot L. Warren, of Springfield, Mass., not only does the Universalist Church suffer, but the higher life of the whole nation is made poorer. Mr. Warren had been

for twenty years upon the staff of the *Springfield Republican.* For the last ten years by virtue of his seniority on the staff, and his hearty sympathy with the policy of the paper, which grew out of his devoted discipleship to the elder Bowles, he had been one of its most influential editors. His life stood for all that is highest in American character. He loved the truth, the right, the ideal, and lived for them with a courage which never flinched, a tenacity which never wavered. No man could have been purer or more sincere, none more industrious and earnest. He was a living example of the true independent in thought, the true radical in religion. His conceptions of the duties of educated men were not more inspiring than the way in which he illustrated them in himself. To those who knew him personally, it seems as if an irreparable loss had come to their lives, and as if a friend and adviser had gone, without whom life could hardly go on. He was one of those of whom the lines are so true,

"Something is gone from nature since they died,
And summer is not summer, nor can be."

CHRISTIAN UNION.

A paragraph in a local paper describing the work of the Rev. Mr. Gardiner, in Milford, Mass., says: "There has never been a more friendly feeling existing between his and other societies than now." There is great significance in that comment. It is to the credit of a Universalist or Unitarian minister when such a statement applies to him. Something has to be done from our side in the process of Christian union for which we all protest that we are praying. All the work of tearing down the fences cannot be done from the orthodox side. There are two sides to every wall; and one of them is about as high as the other. It has often seemed as if our own brethren were as reluctant to make those necessary concessions which pave the way to fellowship as the fellows of the other part. It is pleasant to note the evident attitude of Bro. Gardiner and the success it has brought. He who can make the older churches feel and believe that we of the younger branches are as sincere in our Christianity, and as loyal to the faith, as any who name the name of Christ, is doing good service in the cause of Christian Unity.

REVIVALS.

The current year seems to be more than usually characterized by revival services in our churches. We note them in many of our most influential parishes. A week of meetings was held in December at Joliet, with the best results. There was another series at Oak Park, beginning the new year. The church of the Redeemer, in Chicago, has entered upon a revival season which is to cover four weeks, and which has been carefully planned and provided for during as many months in advance. At Akron, at Dubuque, at Englewood, similar services are soon to occur. These meetings are a sign of the growing religious vitality of our churches. We have passed the day of carping at methods whose excellence is proved and tested by years of use, and no longer feel obliged to reject them because they are "orthodox." At the same time the conviction is deepening among Universalists that the age has no particular use for any form of religious activity which does not aim at the religious quickening of men, and attempt to reach and move the consciences of the indifferent and the sinful. There does not seem to be any danger of our falling into the excesses and the sensationalism of a bygone era. But much may be hoped for in a general movement through our church which shall put us in line with the spirit of aggressive and missionary effort which is pervading the whole church in America today. This seems to be the purport of these special efforts, which multiply as the winter advances. We shall have more to say of them hereafter.

CHURCHES OPEN EVERY DAY OF THE WEEK.

One of the commonest charges made against our churches to-day, is that we build beautiful houses of worship, costly, elegant, convenient, and then keep them closed six days out of seven, so that nobody gets any use or benefit out of them. We are happy to chronicle the fact that St. Paul's Church, in Chicago, has signalized its occupancy of its new chapel, by a new departure, which is worthy of imitation. The free Kindergarten which the church sustains, holds its sessions in the chapel. Every day the chapel doors are open, and there is work going on within. Why may not more churches do as much? There are so many uses to which our fine church buildings could be put, which would make them serviceable to the people, that it seems quite time that they were devoted to something more than silence, emptiness, and dust, for so large a proportion of the time. It is a good thing to be able to say of any church, "its doors are open for work and for helpful enterprises every day in the year."

J. C. A.

ENGLISH AND FOREIGN NOTES.

Upper Chapel, Sheffield has lost by death one of its oldest and staunchest worthies—Mr. Thomas Jessop. He was highly esteemed by his fellow citizens, who conferred upon him during his life-time, nearly every honor they had to bestow. He was invited to stand for Parliament. He held the offices of Alderman, Mayor, Town Trustee, Master Cutler, and Borough Magistrate. He was a man of great wealth and great benevolence. His purse was always open to the claims of Unitarian Christianity. Only a few years ago, he built a splendid hospital for women, which cost him $200,000, and which he presented to the town of Sheffield. He was one

of the Vice Presidents of the British and Foreign Unitarian Association.

Mr. and Mrs. Lawrence, the two Misses Lawrence (daughters of Mrs. Alfred Lawrence), Rev. Robert Spears, and Mr. Courtney Kenny, M. P., who recently paid a flying visit to Canada and the United States, returned to tell their story of our churches to the London District Unitarian Society. A public service and conference was held in Essex Hall, at which addresses were delivered by Mr. Edwin Lawrence and the Rev. Robert Spears. The English visitors appear to have been very keen observers of our denominational life in America. They presented reports replete with facts, as to religious statistics, church buildings, and the institutions of which the church is the centre. The remarks throughout were kindly and appreciative. Mr. Lawrence's pet aversion is "the quartette choir," which in a very large number of the churches of all denominations in America, usurps the place of congregational singing. He says, "It is difficult to find suitable words in which to characterize this abominable travesty of Christian worship. Your religion is performed for you with an inferior imitation of fourth-rate opera singing." Well, the choir is, indeed, a problem, in not a few parishes, but the choice between hired and voluntary singers is the alternative between Scylla and Charybdis, with a slight advantage on the side of Scylla.

Mr. Spurgeon's secession from the Baptist Union is still the religious sensation of the day. It has provoked no small amount of conflicting criticism, all of which goes to reveal the existence of serious and widespread heresies in the Baptist denomination. The Progressive party in England, as in America, even when it has lost every trace of strict Evangelicalism, protests that it is not Unitarian. But in both countries it protests too much, and all to no purpose. The new orthodoxy and the old Unitarianism are as much alike as two peas. Mr. Spurgeon, who has always had a habit of calling a spade a spade, and not an agricultural implement, says that "the churches are honey-combed with Unitarianism." It is an unpleasant thing to say, but it is an unpalatable truth, which requires no confirmation on either side of the Atlantic. The new orthodoxy cannot flee with the hare, and hunt with the hounds.

The Rev. Charles Beard, B. A., the minister of Renshaw St. Chapel, Liverpool, and Hibbert Lecturer for 1883, is again seriously indisposed, and his congregation have expressed their desire that he should take a long vacation, in the hope that change and rest may permanently restore him to them again.

The Education Act of 1870, with all its supplementary improvements, is beginning to tell upon the masses of the English people. Juvenile crime has decreased seventy-five per cent. during the last fifteen years. The percentage of persons, aged 15 years and upwards, who can read is, in Germany 94, in Great Britain 91, in Austria 88, in France 88, in Italy 74, in Russia 53.

The disestablishment of the English Episcopal church is fast becoming one of the questions of the hour. The disputants for and against are often to the front. Lord Selborne (Sir Roundell Palmer) is the modern St. George, who fights valiantly against the Liberationist Dragon. He is an ardent Church and State advocate. He made a speech the other day at Harrow, in defense of the union of Church and State, in which, appealing rather to the fears than the intelligence of his hearers, he said, "Ministers are the salt of the earth, and depend upon it, if this salt is taken out of the earth, you will find no other to leaven the mass." "But," asks the *Christian World*, "who wishes to do away with the Church of England ministers?" Disestablishment means no harm to the clergy or to the faith they represent. It merely seeks to divide the national patronage (which so far is monopolized by Episcopalians) among the ministers of other denominations, or rather that the State, which shelters all religious bodies, shall not pet and pamper one sect to the injury of others.

The Rev. Mr. Mackonochie, of Ritualistic fame, came to a painful death. He died in Scotland under melancholy circumstances. He was visiting the Bishop of Argyle, at Ballachulish, and started one day on a long walk near Kinloch Forest. A storm came on; he lost his way and perished in the snow, his body being found by the Bishop and a search party. When discovered his face wore a peaceful expression, and some dogs he had taken with him were watching by his body. He will be best remembered, not as the victim of the persecuting Church Union, but as the parish clergyman of St. Alban the martyr, Holborn, London, where he consecrated his laborious life to the necessities of the sick and poor.

The Rev. Joseph Parker, D. D., announced with his customary pomp on landing at Liverpool, that he was about to make straight for Mr. Gladstone, in order to convey to him the felicitations of the American people in respect to his home rule proposals for Ireland! And just about the same time Mr. Gladstone had completed his preparations for a trip to Italy, and was hurriedly seeking to put as much sea and land as possible between the learned divine and himself.

The following statistics taken from the *London Mail* are interesting to Americans. The United States census of 1880, showed that there were in America 1,643,755 per-

sons of British birth, excluding the Irish, and that more than 400,000 of these were of voting age. The Board of Trade returns for 1886, show that the British emigration from the United Kingdom far outstrips the Irish. There came in that year to the United States and Canada, 83,066 English and Welsh, and 16,786 Scotch, a total of 99,852, compared with 52,858 Irish. The proportion of the British males in the emigration was also larger, being 62,846, or about 63 per cent. of the total, while the Irish males coming were 26,207, or 49 per cent. The British emigration is therefore much larger than the Irish, and almost equal to the German.

Mr. William Morris finds time between his artistic decorative business, and his socialistic fiascoes, to translate "The Odyssey of Homer."

A literary battle royal is being waged in the *Century Magazine*, and the London daily papers between the Rev. Canon Isaac Taylor and Mr. R. Bosworth Smith, as to the relative growth and characteristics of Christianity and Islam. Mr. Smith claims that the worthy Canon knows very little about the subject, and that the little he does know has been gleaned from his (Smith's) "Mohammed and Mohammedanism," published nearly fourteen years ago.

The Saturday Review picks fine fun out of the petition of certain "Catholic Notables" to Monsignor Persico, on Irish Home Rule. It takes pains to examine the list of petitioners, and finds that according to the *Catholic Directory* for 1887, there are forty Roman Catholic peers and forty-nine baronets, and of the latter only one was found "among the faithless faithful," while of the forty peers, three, only, came forward to support Home Rule with a Parliament in Dublin.

Miss Helen Tomkins, of the A. U. A. Mission in Calcutta, kindly forwards to us an interesting letter received by her from an Indian Unitarian, Mr. Hajom Kissor Singh, of Jowai, Assam. This gentleman expresses to Miss Tomkins his great wish to subscribe for a copy of the UNITARIAN, which he has read and enjoyed very much. He speaks of the *Unitarian Review* in equally high terms, but says it is "too expensive" for his means. He is evidently well up in denominational news, as he goes on to express his deep sympathy with the Hungarian Unitarians in their troubles caused by the great conflagration at Torockzo last spring, and wishes to help them. He concludes by expressing his opinion "that our undogmatic Unitarianism amounts to belief in one true God, in immortality, love to God and love to man, holy living, and Jesus as a model to be followed. I believe that all Unitarians agree to this, although they may differ in other points." J. C.

LITERARY NOTES.

Professor Max Müller is to bring out a new edition of the Rig Veda. It is to be printed at the Oxford University Press, his Highness the Maharajah of Vizinangram bearing all the expense of the edition.

Under the heading, "The Literature of Reform," the January number of *Lend a Hand* publishes a valuable list of books and review articles, bearing on the following subjects:

1. "The Ethical Principles of Social Reform."
2. The Charity Question.
3. The Divorce Question.
4. The Indian Question.
5. The Labor Question.
6. The Temperance Question.

The list is prepared by Prof. F. G. Peabody.

The Sermons of Rev. H. W. Thomas, D. D., of Chicago, are now printed weekly in pamphlet form, under the title of "The People's Pulpit." Subscription price, $2.00 per year. Address F. L. Strong, 595 West Monroe St., Chicago.

The University of Pennsylvania intends to send an exploring expedition to ancient Babylon, under the direction of Dr. John P. Peters.

The National Educational Association is to meet in San Francisco, July 17–20, 1888. The teachers will go at half rates.

Our English Unitarian friends have a most excellent monthly called "The Sunday School Helper," devoted to the publication of Sunday-school lessons and the helping of teachers, superintendents, pastors, parents and scholars in Sunday-school work. It is so good that we have wished again and again that we might have something of the same general character, and as well conducted, in this country. Secretary Spaulding, of our Unitarian Sunday-school Society, is doing all he can in this line through the "Teachers' Department" and occasional "Extras" of his excellent *Every Other Sunday*. We can but hope that he may see his way clear some of these days to enlarge his "Teachers' Department" into such a monthly as the *Helper*. Meanwhile it would not be difficult for individual workers among us, or even schools, to supply themselves with the English monthly. Its price is two shillings and six pence (a little under sixty cents) per year, with reduced rates for more than one copy. Address Sunday-School Association, Essex Street, Strand, W. C., London.

The good things the *Helper* promises this year are the following:

A Series of Moral and Religious Lessons with Scripture Passages, by Rev. Joseph Freeston;

Twelve Lessons on Culture of the Moral and Religious Life, by Gertrude Martineau;

Ten Simple Outlines on the Fundamentals of Religion, by P. E. Vizard;

Twelve Lessons on the Epistle to the Collossians, by Rev. James Ruddle;

Twelve Lessons on the Book of Amos, by the editor, Rev. W. Copeland Bowie;

Twelve Lessons in Biography;

Eight Lessons on Social Progress in England;

Four Lessons on the Early Churches of Christendom, by Rev. W. C. Tarrant;

Ten Outline Lectures on the Principles of the Church of England and of English Non-Conformity, by Prof. J. Estlin Carpenter;

Six Studies in Shakspeare's Plays, by Rev. Frank Walters;

Six Lessons on Tennyson's "In Memoriam," by Rev. W. Carey Walters;

Six Lessons on Novels Worth Reading, viz., "Robert Falconer," "John Halifax," "Silas Marner," "David Copperfield," "Alton Locke," and "Old Mortality," by Francis Bowie;

Six Papers on Geology, by Rev. John Birks;

Six Chats about Plants and Trees, by Rev. J. B. Lloyd;

Sermons to Children, papers on various subjects of practical interest, home lessons, notes about books, etc.

We are glad to notice that a movement has been set on foot by the University Channing Club, connected with the Unitarian church, to publish Rev. J. H. Crooker's series of ten sermons on "The Christ" (which we noticed in the January UNITARIAN) if sufficient subscriptions at $1.00 each shall be received to warrant the same. Address Miss Stone, Unitarian Church, Madison, Wis.

The January number of two new women's magazines lie upon our table, *Woman*, Vol. I, No. 2, and *Dress*, Vol. I, No. 8. The former bears no imprint save the "Woman Publishing Co.," New York; the latter presents the name of Mrs. Annie Jenness-Miller as editor. Mrs. Miller is not a stranger to the American public, the press during the past year having given wide publicity to the Jenness-Miller system of hygienic dress. The object of the magazine, *Dress*, is declared to be "The practical and beautiful in women's and children's clothing; physical culture, and kindred subjects." All these are matters of public interest, and we wish the enterprise success. Yet we must confess to a sense of incongruity, if no stronger feeling, between the name *Dress* and the semi-nude figure (none the less objectionable because classical) which occupies a conspicuous place on the front cover page.

Woman takes a wider range of subjects. The January number opens with a carefully prepared and illustrated article on the Astor Library and Some of its Treasures; this is followed by an illustrated article on Jenny Lind, two pleasing short stories, a sketch of Mrs. Dinah Muloch Craik, a chapter upon House Decorations, an article over the well-known signature of Edna D. Cheney, upon Woman in the Brahmo Somaj, and an article upon the Flora of the Arctics, with other valuable matter. If able to maintain its present high standard, *Woman* ought to win a fine success, especially as its subscription price is only $2.75 a year.

The *Andover Review* enters on its ninth volume with a very strong and effective number. The opening article on "Missions to Muslims" is written by Rev. Dr. Hughes, author of a learned and valuable Cyclopedia of Islam, and an acknowledged authority on the subject. Canon Taylor's paper before the Church Congress at Wolverhampton, England, has brought out a vigorous discussion of the progress and influence of Mohammedanism, which is reviewed in an editorial article. These two papers will be found to be of great interest. The subject of Prohibition is considered in two valuable articles. The literary article of the number is by Rev. Theodore C. Williams, of New York, who points out the democratic vein in Wordsworth's poetry.

Red and White; A Christmas Story. By E. E. Hale. A Christmas Present to the Ten Times One is Ten Clubs.

Such are the title, sub-title, and dedication of a charming little story, telling how an American boy, in early New England times, "lent a hand" to a poor Indian in time of trouble, and then forgot all about it, to find forty years afterward that the kind act had lived all that time in the memory and heart of the Indian, and finally became the means of saving his own life in *his* hour of danger. We are glad for all the boys and girls who received it in time for this Christmas, and hope that another Christmas will bring it to many other boys and girls, enriched with the illustrations for which the story offers so fine opportunity.

The Missing Sense and the Hidden Things which it Might Reveal, is the title of an able contribution, in the small compass of a hundred pages, to the spiritualistic, as distinguished from the materialistic theory of the universe. The author, C. W. Wooldridge, is a B. S. and M. D. of Michigan University. The main purpose of his book he declares to be, "to show from observed fact and necessary reason, the existence and reality of spiritual intelligence apart from matter." To this purpose, however, only a single chapter is devoted; the remaining five chapters, assuming the reality of spirit and the continued existence of individual spirits to have been demonstrated in chapter one, are devoted to an examination of the functions and scope of spirit, and the relations of the present life to the life beyond. The subjects of the chapters are, "The Unseen Universe," "Spirit," "Man and his Meaning," "The Problem of Evil,"

"Destiny," "Authority and Truth." We had thought to give our readers an abstract of the book, which we have read from beginning to end with the deepest interest, but the author has so packed his thought as to leave little room for further compression. The book will prove full of suggestion to readers of all shades of opinion, and none will read without profit. It is a storehouse of seed thoughts for the preacher and religious teacher, and would furnish an admirable basis of conversation for a club of earnest men or women, inquiring into the philosophy of life. The author, while entirely free from the controversial spirit or method, takes his stand squarely upon the basis of reason, and deduces therefrom all the essential postulates of a reverent, rational religion. Published by Funk and Wagnalls, New York. Price, 50 cents.

Publications Received.

To Publishers.—*All books sent to* The Unitarian *will be promptly acknowedged under the head of "Publications Received," with statement of publisher's price, if known.*

The Ten Times One and Lend a Hand Clubs: How to Begin. By E. E. Hale. Boston: J. S. Smith & Company.

Red and White: A Christmas Story. By E. E. Hale. Boston: J. S. Smith & Company.

The Year-Book of the Unitarian Congregational Churches, for 1888. Boston: American Unitarian Association.

Review of the National Bank System. By George Esterly, Whitewater, Wis.

Vick's Floral Guide for 1888. James Vick, Rochester, N. Y.

The Evolution of Immortality. By C. T. Stockwell. Chicago: Charles H. Kerr & Co.

Outlines and Charts for Conversation and Study in Sunday-Schools. By Kate Gannett Wells. Boston: Unitarian Sunday-School Society.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (Jan.).

The Scripture Idea of Salvation. Conrad Mascol.
Charity Studies. Henry D. Stevens.
Johannes Ronge and the English Protestants. John Fretwell.
Egyptian Doctrine of the Future Life. Lewis G. Janes.
A Search after Truth. George W. Julian.
Church-Extension: What it Means.

Forum (Feb.).

Whall Shall the Public Schools Teach? Prof. W. T. Harris.
The Sky. Prof. John Tyndall.
The Government and the Telegraph. Senator Cullom.

Atlantic Monthly (Feb.).

The Medea of Euripides. Wm C. Lawton.
George Meredith. Geo. P. Lathrop.
Madame Necker. By James B. Perkins.

Lend a Hand (Jan.).

The Red Cross and the Geneva Convention. Josephine P. Holland.
Homes for Lost Children. Rev. John Williams.
The Children's Aid Society of New York.

Andover Review (Jan.).

Missions to Muslims. Thomas P Hughes.
Prohibition in the Light of New Issues. Professor Tucker.
William Wordsworth. Theodore C. Williams.
Debate on Islamism. Editorial.

North American Review (Jan.)

Another Letter to Dr Field. Robert G. Ingersoll.
Prisoner Among the Indians. (An account of the Cherokee and Creek Nations.) Gail Hamilton.
An Outlying Province (Alaska). Thomas B Reed.
Anglo-American Copyright Discussed by Gladstone, Dr. Holmes, and many others.

The Dial (Jan.).

Darwin's Life and Letters. D. S. Jordan.
Franklin as a Man of Letters. W. H. Ray.
On the Track of Ulysses. Paul Shorey.

International Record of Charities and Correction (Jan.)

The Indeterminate Sentence. Eugene Smith.
The Indian Question Alice C. Fletcher.
Pauperism and the Census.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

At a meeting held at the A. U. A. building, Boston, Thursday, Dec. 22, 1887, of friends interested in our Unitarian periodical publications, and desirous of increasing their Christian usefulness, it was voted:

"*That this meeting has learned with satisfaction of the plans proposed for enlarging and improving 'The Unitarian,' and hereby commends it to the confidence of the denomination.*"

This was an adjourned meeting, the former having been held at the same place, Monday, Sept. 5th.

At one or the other meeting, the following gentlemen were present, many of them attending both meetings, viz.:

Rev. Drs. A. P. Peabody and Cordner, Revs. H. W. Foote, H. H. Barber, C. F. Russell, B. R. Bulkeley, Howard N. Brown, E. C. Butler, E. A. Horton, James De Normandie, Brooke Herford, Oscar Clute, John Cuckson, C. A. Allen, J. L. Seward, J. H. Hey-

wood; and several laymen -- including Messrs. Leighton, of St. Louis, Leverett Saltonstall, Thomas Gallield, Arthur T. Lyman, W. H. Baldwin, of Boston, and Mr. Blanchard, of Concord.

After adopting the above resolutions, the meeting adjourned, to be reconvened at the call of the chairman.

JOSH H. HEYWOOD, Chairman.
B. R. BULKELEY, Secretary.

The Unitarian Churches of Michigan have increased in number within eleven years, from four to thirteen.

Mr. Charles H. Burrage finds himself compelled by business responsibilities to resign the office of treasurer of the American Unitarian Association, a position in which he has rendered faithful and valued service to the denomination. Mr. Thomas N. Hart has been chosen to fill his place.

Rev. Dr. Stebbins, of San Francisco, writes to the *Christian Register* regarding the recent visit of Secretary Reynolds to the churches of the Pacific Coast: "His journey has given sincere and grateful satisfaction to us all, and we trust has given him an intelligent view of this western West, and strengthened the bond of union in a common cause."

Ann Arbor, Mich.—The annual meeting of the Unitarian church was held on the evening of January 17, with a large attendance, and reports regarding the year's work, from the pastor, trustees, treasurer, library committee, Ladies' Union, Sunday-school, Young Peoples' Religious Study Class, Unity Club, U. C. W. Club, Boys' Club, the tract distribution work, and the Unitarian. The reports from all these activities were of the most encouraging nature, and the feeling was general that the past year has been one of the most prosperous, if not the most prosperous, in the history of the church.

Ayer, Mass.—A Religious Literature Circle has recently been established for the purpose of the free circulation of books, papers and magazines. A printed label containing the names of the persons to whom the literature is to be sent, is used. The expense is met by voluntary contributions of the members or others.

Belmont, Mass.—Rev. Hilary Bygrave has been presented by his Sunday-school teachers and officers, with Martineau's "Types of Ethical Theory," and Cabot's "Emerson." The Sunday-school had a delightful New Years's Eve party in the town hall, with, among other things, a fine table of articles for distribution among the sick children in the City Hospital.

Bloomington, Ill.—The Aid Society of the Unitarian church has raised over $400 within the past year, most of which has been expended upon church improvements.

Boston and Vicinity.—The Young People's Delegate meetings have been a very good success. The "Channing Club" in taking charge of them, wisely changed the old plan a little, substituting a single lecture each evening, for the three twenty-minute talks which have been usual before. Twenty-minute talks seldom amount to much anyway, — being usually prepared while going down in the horse-car to the meeting!

—The "Channing Club" gave a reception in the parlors of Unity Church (Rev. M. J. Savage's) Wednesday evening, January 4, to the ministers of the Suffolk Conference. It was a very pleasant social meeting, with a few informal talks by some of the laymen, as well as a few of the ministers.

—The monthly meeting of the Sunday-school Union, January 16, was a very good one. About 160 members were present, and, as a guest, Mr. Bicknell, the teacher of a large Bible class, and connected with an orthodox Congregationalist Sunday-school Union. The subject discussed was "The Old Testament in the Sunday-school."

—The Sunday evening lectures in the Globe Theatre, undertaken by the Harvard students, have been a great success. The audiences have been large and very attractive, and the music furnished by the college glee club and choir has been very spirited and impressive. When it is remembered that the ministers who have given the addresses have been of three different denominations—Episcopalian, Unitarian and Congregationalist — the whole movement appears a noble testimony to the growth of unsectarian Christian feeling.

—The Second Church is beginning a series of vesper services, to be held fortnightly, at 7:30.

—George W. Cooke gave on the afternoons of January 11, 18, and 25, in the rooms of the New England Women's Club, a course of lectures on the poetry of Robert Browning, the special subjects being Browning as a Man and a Poet, his Dramatic Genius, and his Religious Teachings.

—Great regret is felt in Charlestown, at losing Rev. Pitt Dillingham, who goes to Buffalo. There have been few ministers in the district who have more endeared themselves to their people, or won more regard and respect from fellow workers. He had, however, been at the Harvard church for ten years, and even those who most regret his going, rejoice at the prospect of larger usefulness which opens to him at Buffalo.

—At the Unitarian Club, Wednesday evening, January 11 (the annual meeting), Mr. George S. Hale was elected president for the ensuing year. The special interest of the evening was an account by Rev. Grindall Reynolds, of the impressions left on his mind by his recent visit to the west. This statement evidently made a deep impression upon the members, and an increase of support to the A. U. A. *ought* to be the result.

Brooklyn, N. Y.—The receipts from sittings of the Third Unitarian Society have increased forty per cent. during the past year. A floating debt of $2,500 has been extinguished, and the Sunday-school has grown from eighty to one hundred and thirty scholars. An organization of the young people has been formed under the name of the Unity League. Altogether the outlook is very encouraging.

Buda, Ill.—On January 1st, Rev. C. Covell preached the closing sermon of his long and useful pastorate at Buda. He is to devote his time hereafter to his duties as State secretary and missionary.

Buffalo, N. Y.—Rev. Pitt Dillingham has accepted the call extended to him by the Unitarian church, and enters upon his work at once.

Charlestown, N. H.—Seven persons united with the Unitarian church on the last communion Sunday.

Chicago.—Rev. David Utter will give five illustrated art lectures on the afternoons of February 3d, 10th, 17th, 25th, and March 2d, in the ladies' parlors of the Church of the Messiah, for the benefit of the Ladies' Industrial and Benevolent Union. Tickets, $1.00 for the course. Topics: 1, Introductory; 2, Teachers of the Masters; 3, The Great Period; 4, The Decline; 5, Christ in Art.

—The four Unitarian churches of this city have recently held their annual meetings, and all report themselves as out of debt.

—A Ramabai Circle has been formed under the auspices of the Chicago Woman's Unitarian Association. It has now 60 members. Mrs. Emma E. Marean is the secretary.

—On the evening of Sunday, January 8th, a large union meeting was held at the First Presbyterian church in the interest of the Youths' Training and Employment Association. On the platform were Dr. Barrows, pastor of the church; Dr. Thomas, independent; Professor Swing, independent; David Utter, Unitarian; Rabbi Hirsch, Hebrew; Rev. Louis Osborne, Episcopalian; besides a number of prominent laymen. Six months ago a school was established at Norwood Park for homeless boys, to teach them useful knowledge, and especially trades whereby they can earn an honest living. It is now proposed to add an agricultural department, Hon. Milton George having offered to give 300 acres of land at Glenwood for this purpose. Addresses were made in behalf of this school, and subscriptions amounting to $2,300 taken up.

—The *People's Pulpit*, No. 18, contains, in addition to the sermon of January 1st, a photo-gravure portrait of Dr. Thomas, and a statement of his religious belief as given by him before the Rock River M. E. Conference at the time of his celebrated trial for heresy.

Davenport, Iowa.—A Davenport paper, received, contains a report of a great meeting in the Burtis Opera House, with representatives of all churches, and of many interests outside of the churches, to push forward the work of Charity Organization, which was begun in the city a year ago. Addresses were made by Rev. M. W. Williston, of the Congregationalist church, who was the leading spirit in the meeting, Rev. H. D. Stevens, our Unitarian minister at Moline, Ill., Alexander Johnson, Secretary of the Charity Organization Society of Chicago, and others. The work of organizing charity is one of the important movements of our day. We are glad to see it getting a foothold in some other than our largest cities.

—The total receipts from the recent fair held by the Davenport Unitarian society were over $500.

Dixfield, Me.—This is a little town of 1,200 people, where, for quite a number of years, there have been no regular services, only an old disused Universalist church; and there had formerly been an orthodox church, which died many years ago. Mr. Beane went down there, talked to the people and organized a Unitarian society, which virtually embraces nearly the whole town, and is to-day the only religious institution in the town. The old Universalist church has been refitted and put in very attractive condition, and now they are looking out for a minister.

Dorchester, Mass.—A Young People's Guild has just been organized here. Its purposes are: 1. To study religious truth. 2. To do religious work. 3. To cultivate the spirit of devotion.

Eastport, Maine.—The late Mr. Partmon Houghton left a bequest of $2,000 to the Unitarian church of this place, and another of $1,000 to the Children's Mission, Boston.

Exeter, N. H.—Since the beginning of the church year in September, the Unitarian society has made considerable progress. A Young People's Guild has been formed; at the last communion service six persons joined the church; some forty students of the Academy attend the church services.

Farmington, Me.—Major S. C. Belcher made a Christmas present to the North Church Society and Sunday-school of forty volumes of choice Unitarian literature, consisting of the lives or writings (or both) of Channing, Gannett, the Peabodys, Hedge, Dewey, Sears, Clarke, Parker, and others. The Christmas Festival was a most interesting occasion for young and old.

Gardner, Mass.—Meeting of the Worcester Conference here, Jan. 25 and 26, with an essay on "The Worth and Work of a Country Church," by Rev. A. F. Bailey, of Barre. Dedication of the new church on

the first evening of the Conference, with a sermon by Rev. M. J. Savage.

Geneva, Ill.—In the death of Mr. Robert Long, aged 84 years, the Unitarian church loses one of its long-time pillars, and the community one of its most worthy and respected citizens. His early life was spent in Maine, some later years in Washington, D. C., and his last twenty-six years in the village of Geneva. He was active, useful and interested in everything that was good, to the last. His old age was singularly serene and beautiful.

Ithaca, N. Y.—Rev. J. W. Day is giving a series of Sunday evening discourses on "Great Preachers," extending from January 22 to March 25. The subjects are as follows: The Transient and the Permanent in Preaching; Chrysostom, Bishop of Constantinople; Augustine, Bishop of Hippo; Tauler, the Mystic; Savonarola, the Reformer; Luther and Faith; Jeremy Taylor, "The Shakespeare of Divines;" Robertson; John Henry Newman; James Martineau.

Kansas City, Mo.—The *Journal* of January 9th, prints in full a sermon of Rev. J. E. Roberts, on "Moral Enthusiasm," bearing indirectly upon the methods of Rev. "Sam." Jones, who has been holding a series of meetings in Kansas City, and drawing great crowds.

—The newly organized Unity Club goes forward with great prosperity. From its tasteful little programme we learn that the club is both literary and social in its aim, and that the season of 1887-88 comprises twelve evenings. Three plays, studies of Aboriginal Literature and Art, American Fiction, Ruskin, and Tolstoi, and an Evening in the Studio, are some of the treats it has in store for its members.

Littleton, Mass.—The annual parish meeting of the Unitarian Church was held on Friday evening, December 30th. Heretofore the annual meeting has been held in the afternoon. This year the Backlog Club and the Ladies' Charitable Society held a social gathering and supper on the same evening. In consequence, a larger number of persons than ever before were present at the meeting. The chairman of the parish committee reported that the income for the year had been sufficient to meet all the current expenses. This prosperous condition of the financial affairs of the church is attributed largely to the envelope system, which has secured many small sums from people who had not been accustomed to pay anything.

Malden, Mass. — A correspondent writes: "We have worked through untold difficulties since our unfortunate division several years ago, and have at last got to the point where we are able to do a little outside missionary work. At our Christmas Festival our Sunday-school invited in some 25 children less fortunate in worldly matters than most of our own children, and made a thoroughly good time for them, with supper, Christmas tree, presents, etc. We have within a month past added seventy-five volumes to our Sunday-school library."

Merrill, Wis.—A late number of the *Northern Wisconsin News* contains a sermon by Rev. A. N. Somers, on "What Unitarians Believe, and what they have done for Religion."

Milton, Mass.—The Woman's Auxiliary of the First Parish (Rev. R. Stebbins, pastor) has for some time been working for a sale, the proceeds to go to help the church in Rockland. The ladies' of the Guild are holding district sewing meetings for the same object.

Minneapolis, Minn.—Rev. Kristofer Janson writes to the Secretary of the A. U. A.: "The average attendance at Minneapolis (Scandinavian Unitarian church) has been about three hundred, as many as the hall can seat; and sometimes we have been obliged to turn away people on account of room. We need our church auditorium (we use the basement now, as you know), but God knows when we shall be able to finish it. We need still $1,500. We do ourselves all we can."

Mondovi, Wis.—A Unitarian Society has been organized here. Rev. N. C. Earl, of Gilmanton, will hold Sunday evening services during the winter.

New York City.—Rev. Hugh O. Pentecost, who resigned the pastorate of an orthodox church in Brooklyn, recently, because of the dissatisfaction created by his connection with the Anti-Poverty movement, has begun preaching independently in New York, Brooklyn, and Newark. He calls his following in New York the Unity Congregation. He declares his central principles to be, "Think for yourself; do right; love your fellow men."

Northfield, Mass.—Through the enterprise of some of the leading members of the Unitarian church a series of popular lectures is being given this winter in the town hall, by James Kay Applebee, Hon. John L. Wheeler, Hon. Geo. M. Towle, and Mrs. Mary A. Livermore. The Lotus Club of Boston gives a concert in connection with the course.

New Orleans, La.—We take from a New Orleans daily the following: "There was a large attendance last Sunday at the vesper service conducted by Rev. C. A. Allen, at the Church of the Messiah (Unitarian). The exercises consisted of quartets, duets and solos by trained vocalists, selections from oratorios, and other sacred music, closing with a brief address by the pastor."

—Judging, too, from the reports in the papers the Christmas Festival, consisting of

songs, recitations and tableaux, in the church beautifully decorated, was very largely attended and exceptionally interesting.

Oakland, Cal.—Seventy-two persons were admitted to the Unitarian church on New Year's Sunday, receiving the Right Hand of Fellowship.
—The Oakland Universalist society has begun the erection of a new chapel.

Pasadena, Cal. — A correspondent writes: "There is no Unitarian church in Pasadena, but the Universalist church is not a year old and has a $30,000 building begun, to be completed in early spring. Rev. Everett L. Conger, the able and esteemed pastor, is lately from Illinois. The Unitarians here join gladly with the Universalists in their work."

Petersham, N. H.—Rev. H. H. Brown began his labors here as pastor of the Unitarian Church, the first Sunday in January.

Philadelphia, Pa.—A correspondent writes, under date of January 18th: "The annual meeting of our (Spring Garden) society was held last evening. The attendance was good, though the night was inclement. Reports from all our various activities were read, all showing a large amount of devotion and labor during 1887. Rev. Chas. G. Ames was unanimously re-elected minister. We enter a new year of work with courage and high resolves."
—Mr. Ames has just begun a series of nine Sunday evening lectures in his church, to continue until March 18th. His subjects are the following: The Relational Life of Mankind; Men and Women; Marriage; Domestic Life; Child Training; Religious Education; Public Education; The Social Order: True Communism; Unity of the Generations.

Princeton, Ill.—A little company of faithful ones here keep up Sunday parlor services. Rev. J. R. Effinger, Secretary of the Western Conference, recently spent a Sunday with them.

San Francisco, Cal.—On Christmas Sunday, in the winter sunshine, the corner stone of the new Unitarian church was laid, Dr. Stebbins and Rev. C. W. Wendte making addresses.

St. Cloud, Minn.—The new Unitarian movement which we lately mentioned as having been begun here, moves on prosperously. Rev. H. Price Collier is preaching here for four Sundays, and is to be followed by Rev. B. R. Bulkeley, of Concord, Mass., Rev. C. E. St. John, of Northampton, and Rev. C. F. Russell, of Weston.

Salem, Mass.—The young people of the Liberal churches here—the four Unitarian and one Universalist church—have, at the suggestion of the two new ministers, Mr. Ramsey and Mr. Nott, formed a Young People's Liberal Union. Under its auspices union Sunday evening meetings are being conducted in the five churches in turn, the young people furnishing a chorus of 40 to 50, who lead the psalmody—good old-fashioned hymns for all to sing—with great spirit. Alternate Sundays a regular service is held, and on the other Sundays some subject is opened by a twenty minutes' address from some chosen speaker, followed by free conference. The meetings are very well attended, and are arousing great interest.
—Rev. Edward Everett Hale told the story of the origin and spread of the Lend a Hand clubs, to a large audience, in the Barton Square Chapel, on the evening of January 3.

Toledo, Ohio.—Rev. A. J. Jennings recently exchanged with Mr. Sunderland, of Ann Arbor. The new Unitarian society in Toledo is holding its meetings in Memorial Hall, an attractive place, and is gradually drawing to itself a solid and excellent constituency. A definite organization has just been formed, with some of the best known and most respected men of the city as its officers. The Sunday-school is growing, the congregations are excellent, and the prospects for the future is full of promise.

Uniontown, Kan.—Rev. J. H. Caldwell writes that in this town of four hundred, an independent Sunday-school, with about forty pupils, and a Unitarian Church, with twenty-five members, have been organized. The audiences average about one hundred and twenty-five. At Mapleton, a study class of about twenty members meets every Sunday afternoon. They have preaching one Sunday in each month, with an average audience of one hundred. "The second Sunday of this month," he continues, "I preached five miles west of Uniontown, in a country school-house, to an audience of a hundred. At 3 P. M. of the same day, I preached at Bronson, seven miles northwest, to an audience of one hundred and twenty-five. In Uniontown, the Protestant Methodist house having been closed on me, we fitted up a vacant school-room. Preachers come from neighboring towns to fight Unitarianism, but all to no purpose. There are many inquiries for literature. A Post-office Mission is doing good work. Any one who reads this and is disposed to forward papers or sermons may rest assured that they will be judiciously used."

Washington, D. C.—Rev. Edward Everett Hale, of Boston, preached to a large congregation in All Souls' church on Sunday, January 15.

Watertown, Mass.—Col. Carroll D. Wright gave, January 1st, under the auspices of the Unitarian Club, an address on "True Citizenship; or, Religion in Politics." Before the Unity Club, at a late meeting, a lecture was given by Dr. Julian A. Mead, entitled "Personal Recollections of a Trip through Norway and Sweden."

The Unity Club now numbers one hundred and twenty-five.

West Newton, Mass.—The Unitarian church has been remodeled at a considerable expense, and in a way to greatly add to its seating capacity and convenience. It is now very attractive, and admirably adapted not only for the regular services of worship on Sunday, but for Sunday-school and social work. There have been many additions to the church, and the Sunday-school is large and prosperous.

Wichita, Kan.—This town, where we have recently established a society, has now a population of thirty-five thousand. The work goes earnestly forward under the leadership of Rev. Napoleon Hogeland.

Woburn, Mass.—A series of Sunday evening lectures, under the auspices of the Friday Night Club, are being given at the Unitarian church. The lecturers are Brooke Herford, Charles F. Dole, Edward A. Horton, B. R. Bulkeley, Howard N. Brown, and M. J. Savage.

Wolfboro', N. H.—The beautiful new church here was opened and dedicated Tuesday, January 17. Rev. Brooke Herford preached the dedication sermon, Rev. Fielder Israel gave the dedication prayer, and the other parts of the service were taken by Rev. S. C. Beane (through whose labors, chiefly, this church has been built), Rev. T. E. St. John, of Haverhill, Rev. J. P. Sheafe, of Dover, and the resident minister of the Christian denomination. The new church will seat 280 people, and has, besides, a chapel opening on to the church, by which the accommodation may be enlarged when needed. An interesting account of the movements which have led to the formation of this society was read by Mr. C. H. Parker, while Wm. G. B. Clark read the report of the building committee, which showed a total expense of over $6,000. There is still a sum of $2,000 to be raised, and the leading members of the little society have lost heavily by the recent fires in Wolfboro', so that they would be very grateful for any help from outside.

JOTTINGS.

"Heaven's gate is shut to him who comes alone,
Save thou a soul and it shall save thine own."

New York City's contribution to the Peter's Pence jubilee offering to the Pope footed up $37,537. New York is a stronghold of the faithful.

There are 352 pages in the new Harvard Catalogue, as against 332 last year. The whole number of students in the institution is 1,812, against 1,688 last year, and the number in the college proper is 1,138 against 1,077.

The like figures for Michigan University show 1,628 students this year, against 1,572 last year, and 704 in the literary department against 693 last year.

These are the two largest universities in the United States.

Rev. C. W. Wendte writes to the *Unitarian Review:* "Of the Japanese youth now coming in such numbers to our shores, there are fifteen hundred at least in San Francisco and Oakland. One of them is my church sexton, and thinks of studying at Cambridge. He is now at the high school, learning Greek and Latin, algebra and English branches, and doing housework for a family—a fine fellow. He has read through the English Bible seven times! His father is a physician in Japan, and his brother is preparing for Princeton Divinity School. . . . . Are you aware that there is already a liberal Christian mission in Japan, based on precisely our ideas, which the German Evangelical Missionary Society (formed in 1881-82), has begun under the guidance of Professors Pfleiderer, Lipsius, and others of the Protestanten Verein? Their missionary at Tokio has organized a church of Germans and Japanese. They have also a missionary in China,—the eminent scholar, Ernest Faber. I have sent to Germany for missing links of information."

"Turn not in vain regret
To thy fond yesterdays,
But rather forward set
Thy face toward the untrodden ways."

The *Boston Evening Transcript* tells the following good telephone story, which is not without a certain kind of religious lesson: Father O'Halloran had a telephone put into the parsonage, in connection with the church, the parochial school, etc. Patrick McFee, his reverence's handy man, was instructed in the use of the instrument, and it was only the next day when Pat, dusting out the church, heard the clatter of the telephone bell. Taking down the receiver, he was pleased to hear Father O'Halloran's familiar voice, asking him something or other about his work. Pat, in essaying to answer, remembered that his reverence was a long way off, and consequently shouted into the transmitter at the top of his voice. "I don't understand you, Patrick," said the telephone. Pat tried again, with no better success. On his third trial, he came near splitting the telephone; but again came Father O'Halloran's voice, "I can't hear what you're saying, Patrick." Pat had by this time lost something of his patience, and as he stood gathering breath for a fourth blast, he couldn't refrain from soliloquizing in a low tone, "Ah! may the divil fly away wid the ould fool." But Pat dropped the telephone like a hot potato and fell on his knees in dismay, when he heard Father O'Halloran's voice once again, "Now I hear you perfectly, Patrick."

ANNOUNCEMENTS.

The new year of THE UNITARIAN began with the January number. Renewals of subscription should be made without delay. Price from this time on, one dollar a year.

In enlarging THE UNITARIAN, and putting on a cover, we have been to a large expense, which we can meet only by our friends aiding us to keep up and extend our subscription list. Cannot each present subscriber send us a new one? And please send us names (one, twenty, fifty) of persons to whom we may send sample copies. THE UNITARIAN is now prepared to do more effective work for Unitarianism than ever before. And its price is still relatively as low as ever—low enough to enable it to go everywhere. Help us to send it everywhere!

Sample copies will be sent free to all applicants. Packages of the January Supplement (Prospectus) will be sent free to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them to call attention to THE UNITARIAN.

WHAT GOOD HAS LIBERAL CHRISTianity Done? The interesting and able article on this subject by President Livermore, published in THE UNITARIAN, has, by request, been issued as a *tract*. It is a most *effective missionary document*. 3 for 5 cents; $1 a hundred. Address, office of THE UNITARIAN.

SCIENCE AND IMMORTALITY.

"Symposium," giving the opinions of some of the most prominent scientific men in this country concerning the relation of science to the question of immortality. The major part of the discussion was published in the *Christian Register*, attracting wide attention, and is now republished in more permanent form, with additional contributions from Prof. A. Graham Bell, Gen. A. W. Greely, Prof Joseph Le Conte, Prof. Ira Remsen, and Prof. Edward C. Pickering. Square 16mo. Cloth, 75 cents; paper, 50 cents.

SOCIAL EQUILIBRIUM AND OTHER PROBLEMS, ETHICAL AND RELIGIOUS.

By Rev. George Batchelor. These Essays relate to the many new questions of social and religious organization which have been forced upon the modern mind by scientific discovery and economical progress. They do not attempt to offer a panacea for the many evils of social life, but simply to describe and discuss some of the causes of social unrest and religious disintegration. They are hopeful, positive, and constructive. Cloth, 12mo. $1 50.

For sale by all booksellers, or sent, postpaid, on receipt of price by Geo. H. Ellis, Publisher, 141 Franklin Street, Boston

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BINDING FOR THE UNITARIAN!

Persons having files of the magazine can get the same bound in good cloth, gilt letters, by sending to Kittredge & Holmes, Printers of THE UNITARIAN, Ann Arbor, Mich. Price, 65 cents a volume, return postage on the same paid by the binders. All kinds of binding done in the best style and on reasonable terms. Address as above.

THE UNITARIAN HERALD—A weekly newspaper published in Manchester, England. Price, one penny. *Unitarian Herald* Printing Office, 20 Cannon street, Manchester.

THE CHRISTIAN LIFE—ANY MINISter of religion in the United States can have the *Christian Life* newspaper—Unitarian Journal—published in London, weekly, for one dollar per annum. A dollar bill may be mailed. Address Mr. JOHN TOYE, 173 Strand, London.

"THE HIGH-CASTE HINDU WOMAN" by Pundita Ramabai. This is a thrilling and noble book, written for the noblest of purposes. There is no other such picture of woman's condition in India, in our language. Price, $1.00. May be ordered through any book store.

COMPLETE FILES OF THE UNITARIAN for 1886 and 1887 (from the beginning) can now be supplied by us. Price, unbound, 50 cents a volume (one year). The same bound, in good cloth, gilt letters, $1.10 a volume. Postage paid by us. Address THE UNITARIAN, Ann Arbor, Mich.

THE INQUIRER, A RELIGIOUS, POlitical and Literary Newspaper, and Record of Reverent Free Thought. Established 1842.) Price twopence weekly. Subscription price 10 shillings ($2.50) per year, or 2 shillings 6 pence for 3 months, postage paid. **The Inquirer** has been for nearly half a century the representative of freedom of theological thought, combined with devoutness of spirit. Its writers have always included many of the recognised leaders of liberal religious thought; and this year several of our younger ministers and scholars fully imbued with the spirit of the time are added. Special attention will be given to the work of societies connected with Unitarian, Free Christian, and other Liberal Religious Bodies, and to the spread of Liberal views of Theology in orthodox churches. Current Religious Life, in its more important aspects, will receive notice, and sympathy will be shown with social and movements relating to the religious world. Reading for the Family and the Home Circle will be given. The Literary department will present views of new books, and articles by our best scholars and writers. Representative Correspondence and "Open Council" will continue to be a feature of the paper.

The following **Special Series of Articles** by well-known writers will appear this year: "Social Problems, and ways of dealing with them;" by Rev. W. Copeland Bowie, Blackfriars, London. "Getting and Spending: short studies in modern life;" by Rev. P. H. Wicksteed, M. A. "Universities at Home and Abroad: their influence on modern religious thought;" by Professors and others connected with them. "The Ancient Chapels of England," by various writers.

Copies to be obtained at the **Inquirer Office, Essex Hall, Strand, W. C., London,** at the various churches, or through any news agent. A specimen copy will be sent post free, on application to the Publisher, **C. A. Bridgman,** as above; to whom all business communications should be sent and all payments made.

WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. There is no estimating the value of your recent sermon on 'Religion as an Experience.' Indeed any number is worth the year's subscription."

From a Gentleman in Kentucky: "Inclosed I send $10.00, of which $5.00 is to pay the subscriptions of the five persons named below, the other $5.00 to be used in sending copies to students."

From a Missouri Subscriber: "I am well pleased with the change you have made in the UNITARIAN. Enclosed find $1.00 to pay for my copy for 1888.

From a Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a well-known Author and Poet: "I feel assured that the new form of THE UNITARIAN will make it many new friends and widen its sphere of usefulness."

From a well-known Writer, and Principal of a Young Ladies Seminary: "I enjoy every number of the Unitarian; if you will send some back numbers I think I can get you some subscribers. Mr. Bixby's articles on "The Church and Modern Society" seem to me particularly able and valuable. The whole magazine is full of the truth as I know it, or as it has been revealed to my heart and conscience I wish I were able to give a thousand dollars to send it far and wide."

From a Trustee of a Church in a far Western City: "Please send me 150 copies of the new January UNITARIAN (enlarged) to use for samples in our church."

From one of our Western Pastors: "Hail to your plan of enlargement and increase of circulation. I shall take 100 copies at least, at $1 a copy. Will send check and particulars in a few days."

From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

From the Principal of a State Normal School: "THE UNITARIAN is meat from beginning to end. Am glad I subscribed for it."

From another Western Pastor: "Yesterday at my church service I announced that THE UNITARIAN was to be enlarged and asked if some member of the congregation would not be good enough to give me a check for $7.50 so that we might get ten numbers of the magazine for missionary purposes. At the close a leading member gave me his check for the amount, which I send herewith. You have my heartiest wishes for your success."

From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN will still be, even at a dollar."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first-class in every respect."

From a Universalist Minister in Massachusetts: "I rejoice in the prosperity and enlargement of THE UNITARIAN, and am glad you are to have Universalist Contributors and a page or two of "Universalist Notes and News." May your Christian breadth and sympathy be prophetic of a not distant time when Unitarians Universalists and Liberal Orthodox shall be one in organic unity as they are so largely one already in spirit."

From one of our New Hampshire Pastors: "Please find inclosed $7.50 to pay for 10 copies of the new UNITARIAN for me to use for missionary purposes."

From a Pastor in an Eastern City: "Please send me 200 copies of the prospectus of your enlarged UNITARIAN and I will have them put in the pews of my church."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From a Business Man in New York City: "The little messenger of news and wisdom has made itself a necessity in my office. I must have it every month."

From a Lady in Maine: "I read THE UNITARIAN with the greatest satisfaction. Each number is a feast, giving me comfort and strength as well as entertainment. After reading I loan the numbers to friends, hoping thereby to sow the good seed. Finally I send them to the West."

From a Boston Lady: "I send you five dollars to pay for my own copy of THE UNITARIAN and four missionary copies."

From a Subscriber in New Jersey: "I have been well pleased with the publication the past two years as it has come, month by month, bright and cheery, and full of things one wished to know. With its enlarged opportunities, we shall hope for still better things."

From a Massachusetts Subscriber: "THE UNITARIAN has been cramped heretofore. I am glad it is to be enlarged We here especially enjoy the "News from the Field," as it gives us an idea of what the other churches are doing. Your usefulness will now be greater than ever."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spirtually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so and cannot tell you how every month it feeds and satisfies and delights me."

From Others: "I am well pleased with the enlargement and think the monthly sermon alone would pay the additional price. THE UNITARIAN gives us good *liberal* reading and I am glad to help support it, though a spiritualist."

"I send $5.00; send two copies to the address named below and send the other three to persons to whom you think it will do good."

"The extract in the last number from Starr King is worth alone a year's subscription."

"I am very glad THE UNITARIAN is to be enlarged. The paper is needed all through the west. May its circulation be increased."

"Hearty congratulations for the enlargement of THE UNITARIAN. I wish I could send it to all my friends."